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## POETRY.

From an English paper.

THE

### ARCHBISHOP OF YORK'S LAST SERMON.

"The Archbishop of York.—On Sunday week his Grace preached in the Chapel at Bishopsthorpe. The audience was most numerous, it having been understood to be the last sermon the Archbishop intended to preach, in consequence of his advanced age. On Monday last his Grace completed his 85th year. His text was—'The night cometh when no man can work.'"

These limbs are failing fast,
This voice is feeble now,
And age's hand has cast
Its snow upon my brow.
Yet let me once again,
In my accustomed place,
Tell to the sons of men
The message of His grace.
Will it not come with power
From my pale lips once more—
"O, are ye ready now?
"Your Lord is at the door—
"The solemn night comes on
"Wherein no work is done:
"O, hear the voice of him
"Whose sands are well nigh run."

So spake the prelate, and, with reverent grace,
Gently he passed to his accustomed place;
Ascended, with slow step, his pulpit stair,
And bent his feeble knees in silent prayer.
Then, as ambassador from God to man,
Set forth, once more, Salvation's glorious plan.
I marvel not that numbers crowded there,
To see that old man in the house of prayer;
To catch his last, last tones along the aisle,
And gaze upon his aged form—the while
He stretched his hands, and, "let them all depart"—
Their prelate's latest blessing at their heart.
How beautiful is age! when thus is shed
A crown of glory round the hoary head;
When spring and summer time, and autumn past,
On the mild brow pale winter's snows are cast!
How beautiful is age! Almost at home,
The chastened spirit dares no longer roam
Amid the trifles of our waking night,
But plumes her soaring wing for realms of light.
Yet lingers still the pilgrim on his way,
Smiles on the infant in its happy play,
Lays his kind hand upon the young man's head,
And tells him all the way his God has led;
Or greets some aged brother with a smile,
"Well, my old friend, press on a little while."—
How beautiful is age! Looks brighter never
The kindling eye than ere it shuts for ever:
And never speaks the voice in tone more thrilling,
Than when, at length, our being's end fulfilling,
The fluttering spirit pants to reach its home,
And feebly cries,—"I come, O Lord! I come!"

## COMMUNICATIONS.

For the Churchman.

### A CHURCH RITE IN ENGLAND.

CONFIRMATION IN A RURAL DISTRICT.

(*Concluded.*)

A summer morning walk, enlivened by such agreeable imagery and associations, seemed wonderfully short. I had approached the outskirts of this cathedral town—its ancient Gothic Cross, a rare specimen of early English architecture—and finally the noble old Church itself, before I was fully aware of it. And now I stood in its immediate precincts, and looked up with renewed pleasure at the exterior of this time-worn edifice, and scanned its symmetrical and skilfully designed elevation, in which there appeared to be a general harmony pervading its diverging members. Every morsel of sculptured stone, assuming the form of flower, calyx, or figure, which decorated porch, niche, or jutting canopy, was a study. Withal: the rains and dews of many centuries, had toned down, and tinted this sacred fabric into an elaborate mass of eloquent masonry.

But I had not time to linger leisurely without the temple: the present attraction was unquestionably within the gates thereof. In company with the reverent people, the godfathers, and godmothers, old and young, rich and poor; the Fathers, Mothers, Masters, and Dames—as the rubric of the Church of England severally designates them—together with the candidates for confirmation, I entered the open portals of this

"Dim and mighty minster of old Time!
A temple shadowy with remembrances
Of the majestic past!"

What a scene of solemn interest and grandeur greeted my immediate vision! The interior of this venerable pile revealed not only an imposing combination of clustered columns, branching off into aisle and transept—supporting the rich tracery and sculpture of the ceiling, whose loftiness gave the choir and nave beneath it the appearance of a shadowy grove, as seen in the mellow twilight of sober evening—but there were many other rare accessories exhibited, to heighten this beautiful picture. It was not, however, the stately tombs and monuments, the costly memorials of chivalrous and thrilling times, the iris-hued lights that streamed down from the great altar window, whose high and triple-arched casement was

"All garlanded with carven imageries
Of fruits, and flowers, and bunches of knot-grass,
And diamonded with panes of quaint device,
Innumerable of stains and splendid dyes,
As are the tiger-moth's deep damask'd wings;
And in the midst, 'mong thousand heraldries,
And twilight saints, and dim emblazonings,
A shielded 'scutcheon blush'd with blood of queens and kings."

No! it was none of these objects—beautiful and interesting as many of them were—that engrossed my thoughts, or fixed my attention within the temple: it was simply the touching, moral spectacle before me—it was the consciousness of being surrounded by a band of youthful forms, a little world of sentient beings, gathered around the altar of their God, to redeem the solemn promise made for them in infancy. And under these circumstances, it matters not whether the edifice in which such ceremonies take place be grand or simple, modern or ancient, the act sanctifies the arena wherever similar pious rites are performed. For the mere recollection of such incidents in life must ever enkindle those deep and thrilling concords of the heart, which can never be suppressed save by the most callous spectator; nor will even such an one vainly desire the wings of a dove to flee away from tranquil and holy scenes like these. Such were my feelings and meditations on glancing around the thronged fane upon this interesting occasion, and I might have carried on a mental soliloquy much longer had not a flood of sacred harmony gushed upon my ears from the noble organ, which was soon responded to by the white-robed choir, until pillar and ceiling seemed actually quivering with rapturous melody. How electric were those echoing responses of praise and thanksgiving; wafted from side to side of this august edifice; until at length they swelled up in concentrated power—in a glorious anthem—and rolled away like a billowy sea of concord over the ancient tombs of the slumbering dead, and the living worshippers collected beside their antique effigies!

But the most solemn and interesting part of the morning service was yet to come: and it was made manifest to every beholder, as the candidates drew near the altar-rails—the girls bonnetless, and revealing their neatly arranged hair or ringlets—at the invitation of the bishop, and knelt down after they had answered the customary questions put to them by that venerable prelate. And never did heart or fancy realize a more simple, yet beautiful imbodiment of a Church rite, than that presented by the inclining form of this aged servant of Christ, whilst laying his hands upon each one of his rural flock, and repeating, in a voice made tremulous by deep feeling, these impressive words from the liturgy:

"Defend, O Lord, this thy servant with thy heavenly grace, that she may continue thine for ever; and daily increase in thy holy Spirit more and more until she come unto thy everlasting kingdom."

It would have proved a fertile, and surely I may add, a hallowed theme—for it is a theme allied with the holiest impulses of our common nature—had I attempted to analyze the thoughts of each one of those youthful Christians, as they listened to those affecting words whilst falling from the lips of that interesting priest of the temple, or whose head felt the reverent pressure of his ministering hands. What a world of uprising, and heart-awakening reflections, must have stolen gently in upon the mind and memory of every one present, at the remembrance of childhood's vivid associations, and the present thrilling hour—an hour which told them in the beautiful language of Wordsworth, "That ere the Sun goes down their childhood sets." Was there, could there possibly be, one individual around me, unmoved, or insensible, whilst the intelligible solemnities of this ancient rite were thus infusing interest and pathos amongst a Christian assembly? I could not indulge, even for a moment, the idea of such heartless profanation, such deliberate irreverence in the sanctuary, whilst acts like these were calling forth the tenderest and most sacred emotions of the quickening soul.

Beside me stood the witnesses of the ratification of this covenant already designated; the natural as well as the voluntary sponsors, the Godfathers and Godmothers, whose affectionate concern in the spiritual welfare of these youthful candidates had brought them hither from distant towns and hamlets. Their feelings might easily be read in the unconscious play of their Anglo-Saxon features, and occasionally by the involuntary tear stealing down a tender mother's cheek. An incident of this kind, on the present occasion, recalled to my mind the affecting picture drawn by one who seems to have looked and meditated upon similar scenes, no less with the eye of a Christian poet, than that of a refined man of feeling and sensibility:

I saw a Mother's eye intently bent
Upon a Maiden trembling as she knelt;
In and for whom the pious Mother felt
Things that we judge of by a light too faint:
Tell, if ye may, some star-crowned Muse, or Saint!
Tell what rushed in, from what she was relieved—
Then, when her Child the hallowing touch received,
And such vibration to the Mother went,
That tears burst forth amain. Did gleams appear?
Opened a vision of that blissful place
Where dwells a Sister-child? And was power given
Part of her lost One's glory back to trace
Even to this Rite? For thus *She* knelt, and, ere
The summer-leaf had faded, passed to Heaven.

*Wordsworth.*

The brief exhortation of the venerable bishop to his young flock after this impressive part of the ceremony had ended, was one of those moving appeals to the heart and conscience, which never fails to affect, and sink deep into the memory of the hearer. It was simple, yet fervent in argument, and breathing out, as it were anew, the gentle incitements to holiness, as if uttered by a Kenn, or a Leighton.

A sublime cathedral hymn,* that thrilled the hearts of the whole assembly, and the apostolic benediction,† concluded the services of the morning. It would be an act of supererogation in me to recapitulate the satisfaction I felt during its memorable progress, or to dwell with greater minuteness upon the interesting events of that fadeless hour. What gleams of hallowing light penetrated the bosom of each member of that earnest company, or gave token of blissful hopes beyond this passing scene of tremulous felicity, could only be read by that eye to whom all hearts are open, and from whom no secrets are hid. But even to mere mundane eyes, there seemed evident vibrations and aspirations of human chords and human lips, which told how tenderly and truly the panting soul echoes the beating heart. For could the holy associations of this reverend rite, and this reverend place, fail to awaken the most intense feeling, or call to remembrance the many affecting incidents of daily life? Could they behold that holy font, to which in infancy they had been brought by religious parents, like some fair and cherished plant, too precious to be neglected; whilst their brief and feeble cry gave token of the holy symbol which had been impressed upon their tender brows, to stamp them, as it were, Christian flowers, without emotion? These probably were some of the prominent causes which conspired to give indication of gushing thoughts or rising memories. But they were not all. Yet methinks they are too sacred to be lightly commented upon, ay, too deep even for tears.

The concourse of devout worshippers now began to withdraw, and I prepared to retire with them. But there were many, very many, thoughts rising in my mind connected with that departing throng which I cannot well exclude from my record. And I know not where one could truly look for materials wherewith to compose Christian pictures, or subjects for genuine poetry, better, than amongst that waning congregation, now about to seek their pleasant homes and rural enjoyments. Thither did my waking fancy resolve to follow them. But first let me distinguish the individuals flitting down the aisles, or lingering within the precincts of the sanctuary, which I had thus singled out for comment, and which arrested my furtive glances most.

Perhaps it would be difficult to select from the various groups around me, two figures to dwell upon of a more refined character, or presenting in juxtaposition, the charming contrast of female loveliness and beautiful old age, than yonder rural Dean and his gifted granddaughter—just expanding into womanhood—who has but this moment uttered a solemn vow at the altar. No art is required to heighten this fair picture, for the simple history of that young girl is of itself a moral poem. Well may lordly man blush to find his perverted and contaminating intellect, silently rebuked by the superior purity of female genius—of women like Mrs. Hemans and others of her sex who have adorned the literature of our times, or graced the domestic hearth, like this modest and learned—I had almost said child—so artless and unaffected does she appear in mien. Yes, she is a learned girl, a fine classical scholar, and a sweet poetess; but these are not her vaunted attractions: her intrinsic goodness and worth throw these rare accomplishments—conspicuous as they are—entirely in the shade. Her knowledge of ancient literature may almost be called hereditary or intuitive—as well as meekness and lowliness of mind and demeanor—for her grandfather is one of the most erudite of living divines, and she is his amanuensis. The Christian graces, however, as I have already said, predominate over her mental and personal gifts, making her daily life seem almost like some happy dream of the imagination. Let the reader, then, accompany these affectionate relatives to their peaceful home, and he will find this no exaggerated portrait or sketch of fancy. That home is indeed a little earthly paradise, and fit for such a rural dove to nestle in.

A poet, however, should describe the picturesque Deanery; for a piece of rare old Tudor architecture is about as poetical an object as the eye of taste can well look upon. And this is one of those beautiful specimens of olden art, which may well call forth the passing admiration of the traveller. It has its irregular gables, angles, and stone projections, covered with woodbine, ivy, and honeysuckle—its twisted chimneys, and jutting bay-windows—it has its ample hall and oak-wainscotted apartments, decorated with works of taste and art—its fine library and cheerful study adjoining, whose windows peer out upon a sweet garden-plot and distant scenery, which from its softness and beauty looks almost like a reach of fairy land. And in this sheltered and tranquil nest, may be seen the daily radiance of a Christian family engaged in deeds of charity and of love. And silent though they be in performing these Samaritan-like acts; even like the gentle dew of heaven which descends upon the grateful earth to vivify the vegetable world; so do their pious deeds of kindness and mercy to the needy creatures around them, cause many a prayer to be offered up to God for their preservation. These tender charities, which it may well be said, draw "man closer with his kind;" seems to have one of their fairest exemplars in the Dean's granddaughter. No one knows the poor of their rural parish better than she does, or whose kind visits to them in sickness or calamity, seem more like angel-calls, with this difference, that they are neither few nor far between.

To the calm enjoyment then of their nobly earned celebrity, let the interesting objects of these passing remarks retire, again to resume their daily cares and duties; well assured that if this life affords any enjoyment from reflection to the sojourner upon earth's surface, it must be found in the blissful consciousness of true and excellent hearts like theirs. Their repute may well be envied, for it is a repute based upon one of the loveliest characteristics of Christianity—humility.

That group next to the Dean and his granddaughter, now gliding out of the sanctuary in the most quiet and unostentatious manner, is an interesting one. They are the representatives of one of the oldest families in this remarkable shire. The tomb of their celebrated ancestor—a renowned crusader—may be seen in the adjoining transept; a striking and curious specimen of antique sculpture. If any thing distinguishes this party, however, from others around them, it is perfect simplicity of costume and suavity of address. They are evidently impressed with the solemn services just ended, and the sacred edifice they are in. Two sons and a daughter have but this moment knelt down in company with the humblest boys and girls of the parish, to receive the rite of confirmation; and it was visible to any attentive spectator, with the most commendable reverence. They will also retire to their home—a mansion replete with the most interesting memorials of feudal and historic times, but doubtless—if current sentiment concerning them be true—more endeared from the pious valor of their chivalrous ancestor whose effigy graces this venerable temple, than from any other circumstance, unless it be, that they are the honored and hereditary almoners of an ancient and religious benefaction. Whilst these, and many others beside them, whose vanishing forms told that they were returning again to their sequestered country seats, cottages, and rustic dwellings, also informed me of the character of the people by whom I had just been surrounded; and hence the interest attending their presence in, and departure from, the sanctuary. All the fair features of this ancient rite, therefore, appeared before me undisguised and undimmed by time or impaired by circumstance. The genuine spirit of the Anglo-Saxon Church, in its pristine simplicity and beauty, seemed to shed a holy influence over this rural district, and to speak a language too intelligible to need interpretation; for it was read no less in the fervent expressions and decorum of the multitude—in their approach and egress from the altar—than in the significant and paternal action of pastoral hands, which marked a new era in the lives of each member of this rural flock. And thus the winning and blended features of Christian order, refinement, and Church antiquity, were vividly awakened and infused anew into the mind of the highest or the lowliest worshipper present; whilst it was impossible not to believe that many recipients of this hallowing rite would bear with them an impression, as salutary as it was memorable, when associated—as this was—with the endearing events of this morning. Of this fact there seemed to be many proofs in the simple language of the lingering parties, as they conversed freely together in the subdued tone of conscious emotion, or exchanged farewell injunctions; and finally bade each other "God speed!" with all the frank earnestness of country manners.

I confess I could not help looking after these separating friends without sincere regard—a regard unalloyed by melancholy feelings: for it was evident they would soon regain their cottage homes, there to disseminate the cheerful and sober rays of Christianity, or perhaps to lighten many a sombre hour of their coming histories, with the gladdening sunlight of this happy day.

Slight as this glance has been at a primitive rite of the Anglican Church, it nevertheless revealed many historical and local facts and incidents of no inconsiderable value and importance. It is thus that favorable or correct glimpses of a people may be obtained, and thus the meliorating influences of religious and moral culture appear, not upon the surface, but deeply rooted in the hearts of a rural population. The scenery of nature is indeed delightful to the eye of contemplation, still, the animated forms, habits, and affections of those who live and move in the midst of it, have paramount claims to attention, whilst they afford the most varied subjects for study and reflection to the traveller. There are many famous objects of art and scenes in nature to be met with abroad, which repay the most careful examination; yet an authentic picture of Christian manners as exhibited in the humblest walks of human life, present an elevating theme for the mind—a theme that can never be dwelt upon without satisfaction or improvement.—And it is no less agreeable than important to discover where such specimens of primitive moral lineaments and habits now exist, to irrigate, as it were, the secluded and peaceful nooks of a Christian land.

Having stated my intention of revisiting the ancient ruins already introduced to the notice of the reader at the commencement of this sketch, I may as well, perhaps, give the particulars here.

It was during the inviting hour of magic twilight that I renewed my acquaintance with these interesting ecclesiastical remains: an hour so sober and tranquil was well fitted for meditation, as it imparted a pensive feeling to the mind, and gave a solemnity to the scenery, by investing it with the witchery of day's fading light, and memory's rising thoughts. My tawny-hued and voluble friend, she of the scarlet mantle and gipsy countenance, again formed a prominent accessory to the picture. She was sitting beside the walls of the shattered chapel, laughing at the gambols of her sagacious dog, who appeared not to be on very friendly terms with a philosophic and remarkably silky-looking goat. The goat had perched himself upon a fragment of the jutting ruin, as if for the purpose of contemplation; and the dog was striving to dislodge him, with all the cool stratagery he was master of. How he succeeded with his canine science and circumspect antagonist, I am unable to say, as I did not wait for a demonstration. I merely caught a glimpse of the two redoubtable combatants actively engaged in their respective tactics as I passed out of, what had once been, the tesselated aisles of a beautiful chapel, to wander over the Priory demesne, unrestricted and alone.

D.

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* The "*Benedicite*" and the "*Te Deum*," says a learned commentator on the Book of Common Prayer, (Dr. Bisse,) are the only hymns used in our service, that are of man's composing. Our Church being careful, even beyond all the ancient churches, in singing to God, to sing in the words of God.

† It was ever the custom to dismiss the people from religious assemblies with a "final blessing," both in the Jewish and Christian Churches, pronounced by the priest, and received by the people on their knees; nor ought any one to go out before it was given. The Jews had a form of God's making, and ours is indited by the Spirit, which St. Paul uses to close his epistles.—*Dean Comber.*

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To the Editor of the Churchman.

*Rev. and Dear Sir,*—Permit me the use of your columns to offer the following explanation

TO "CATHOLICUS."

*Dear Sir,*—Had I been appealed to by one of whom I was the "lawful pastor," or by *any* one, in communion with the Church, to furnish "such a certificate" as might enable them to unite themselves to a sect; I should probably have refused. And yet, had I acted otherwise, and as you suppose I *have*, viz., given "a letter of dismission," as it is technically styled, to a parishioner, whose avowed object was to commit the sin of schism, I am not sure but that I should be sustained in such a course, by both divine and parental precedents. See Numb. xi. 31-33, and the commentary thereon by the inspired Psalmist, Psalm cvi. 15. It is from such examples, I suppose, that parents feel authorized sometimes to grant to their children what may even "facilitate the commission of sin," provided they be faithfully warned that such is its tendency. In other words, with respect to a wilful child, who refuses to be advised, it may be *lawful* in the parent to grant that, being importuned, which it is *unlawful* in the child to ask.

Now the parental and pastoral relations are so nearly alike, that the principle of action which would be congruous with the one, cannot be *incongruous* with the other.

But lest I be tedious, suffer me to apprize you of the circumstances under which the letter in question was written. The individual, then, to whom it was addressed, was not, and never had been my parishioner—was not a member of the Church—was born in schism; Providence had cast her lot for a time in my parish—upon my entrance into the parish I found her here, and heard an excellent report of her, which was more than borne out by what I afterwards saw. The first time I administered the holy communion, she, embracing the invitation which the Church gives, was among those who participated therein; and continued to be of that number, up to the time of her removal. The *local* position of my parish is such, that while she remained in it (which it was her duty to do so long as her husband's duties confined him here) she could not communicate with those whose Christian fellowship she would have preferred. And I had no authority, or wish, to exclude her from communion with the Church. For, in the judgment of the Church, she was a baptized person, and I had every reasonable assurance that, according to her ability, she was devoted to Christ. On the other hand, up to the time of her removal, she was not *prepared* to profit by any such *direct* attempt to enlighten her, as to the true nature of the Church and her duty in respect to it, as was subsequently attempted, in the letter on "Church Unity," the *occasion* of which was furnished by the receipt of her letter, requesting "such a certificate as would enable her to join the —— Church." Such a certificate, while I had no *authority* to give, I conceived myself under no *moral* or *ecclesiastical* obligation, to withhold. As an act of courtesy, therefore, I stated as a *fact*, merely, that the individual therein named had regularly communed in my parish during the time of her sojourn amongst us, and was believed by me to be a devoted Christian. Which statement was addressed to no one in particular.

From this explanation you will, I trust, perceive that I have not "presented an example which will produce trouble to clergymen or harm to the Church."

Unitas.

P. S. The substance of the foregoing statement was furnished to the editor at the time the letter on "Church Unity" was sent to the Churchman. And it was expected by the writer that the material facts in the case would appear in connexion with that letter, as furnishing a suitable introduction to it. But, either through inadvertence, or because the editor did not consider their bearing upon the letter of sufficient importance, they were omitted.

U.

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For the Churchman.

### THE NEW PROTESTANT LEAGUE.

I know nothing, Mr. Editor, among the signs of these eventful times, which augurs a greater blessing to our Church, than the proposed league of the Protestant sects against her. All this is indeed the necessary consequence of that knowledge of her catholicity, her identity in faith and Apostolic order with the Church of all times and countries, which has been revived among us by the pious labors of the Oxford divines. It is furthermore a portion of our heritage, as witnesses to the truth, that the Church, when faithful to her trust, should meet with hostility from the world, and its prince, the demon of self-will. Let it come, then! we will meet it thankfully and joyfully, remembering the blessed words, "Marvel not if the world hate you; ye know that it hated Me before it hated you."

The Protestant sects know not what they are doing. A veil is over their eyes; and they foolishly think to blow down with the breath of opinion, the "Pillar" of Eternal "Truth." The pious and conscientious among them, it is painful to know, are only going to war against themselves. Their home is in the Church, the Body of Christ, in which they might make for themselves a work of "gold, silver, or precious stones;" whereas they are only building one which "the day shall declare" to be of "wood, hay, or stubble," which will be burned up; while themselves will "suffer loss," and "be saved, yet so as by fire." Ah! "if thou hadst known—even thou at least in this thy day, the things which belong unto thy peace! but—now they are hid from thine eyes."

The blessing which I foresee, Mr. Editor, is, that this league will draw the line, deep and wide, between ourselves and all who rejoice in the name of Protestant; and thus enable us effectually to bear our testimony against the impositions of modern Rome, a testimony which she will never listen to, so long as the hateful corruptions of Luther, Calvin, and Wesley, flourish in our Church; or so long as we justify her, in classing us among the Protestant sects, by the unseemly title which the ignorance and thoughtlessness of the eighteenth century imposed upon us. What true Churchman does not pray that our Lord would once more unite all His apostles in communion with each other, as we know they are with Himself, (Matt. 28: 20,) "that they all may be one, that the world may believe?" And what are our prayers worth, if we do not prove their sincerity by our works? And how can we work effectually, when our own Catholic standards are in a measure silenced by the preaching of continental Protestantism in our midst; which, as yet, because discipline is obsolete, we are forced to tolerate? We talk of Pope Pius's creed, and the unauthoritative practical corruptions of Rome, and justifiably cast much blame upon her. But, have we no unauthorized practical corruptions among ourselves? Have we not most gratuitously assumed a sectarian name? Does not the title-page of our Prayer Book show *prima facie* evidence of schism? It is indeed only *prima facie*, but it is enough to cripple our influence, to weaken our testimony, and to give our Church the features of a hybrid. While then we may say with one blessed martyr, Laud, that we can hold no communion with Rome so long as she remains as she is, it might be well to ask ourselves, "whether Rome, were she in all respects Catholic and pure, could hold communion with us while we are as we are?" This is a question, let it be answered as it may, which considering our pretensions, it behooves us boldly and honestly to meet. "First cast out the beam out of thine own eye, and thou shalt then see clearly to pull out the beam out of thy brother's eye." Let us not, while mocking at the Roman claim of infallibility, encase ourselves in the absurd optimism of a *via media*, and shut out all inquiry into the present condition of our Church. Having already confessed that a particular Church may err, (Art. XIX.,) let us be ready always to act upon the confession, and to see if she has erred; and if she has, let us in the self-abasing spirit of penitence, acknowledge the fact, and proceed to amend her as God may give us light.

Now this league of the Protestant sects will force us to reconnoitre our ground, to inspect our armor, to brush off its rust, and to see where our true strength lies, namely, in the catholicity of our claims. To advance these claims with full effect, it will be necessary to set aside or repair any incidental inconsistencies which may now attach to us; which it will rest with the Right Reverend Fathers of the Church, in a succeeding age, perhaps, to discover and amend. For even inquiry into them just now is not to be expected. But then our Low Church brethren will, it may be hoped, have had their eyes opened to their false position in the Church, in teaching the doctrines of those who are most consistently doing their best to pull the Church down.

Our brethren of the *via media* will see the necessity of looking straight forward, instead of watching fancied extremes, and turning to the right hand and to the left, as their principle (if it be a principle) now invites them to do. The Protestant sects will then see that we have other "distinctive principles" than Episcopacy, that we have a *faith*, which they have not, and cannot have; and the converts to our ministry from them, will be real converts, and not, as they often are, ordained teachers of sectarian opinions. The Church of Rome may then be expected to hear the testimony to the ancient faith, borne by the Anglo-Catholic communion of Great Britain and North America, and will certainly feel its weight. She is not insensible to the great blessings of Catholic communion, notwithstanding the impediments she has thrown in its way. Her eager embrace of the insignificant sect of Maronites, allowing them the free exercise of rights and customs which in all her own borders she forbids, proves that she would go far to effect a reconciliation with the Church of England and ourselves. Providence has left it in her power, without compromising any of her rightful claims, to sound a retreat from the creed of Pope Pius to the authoritative decrees of Trent. She may, after the manner of some of her own theologians, define again those decisions so as to make them harmonize with the ancient faith, while points of discipline can present no obstacle whatever. She may divorce transubstantiation from the peripatetic philosophy of "substances and accidents" (which is all we ask on this head) just as easily as the ultramontanes now make the infallibility of the apostolic see consistent with the decision of Urban VIII. on the truth of the Ptolemaic system, or what is worse, with the heresy of Honorius. And so *a fortiori* might all dogmatical decisions be reviewed and explained upon *ultramontane premises*. It is of course fairly to be presumed, that if anything of this sort be done, as surely it might be, the practical working of the Church of Rome will be materially changed, and the "Reformation in Head and members," so much talked of in mediæval councils, will have been accomplished by legitimate authority. There would then be no bar to our communion with her, and our long lost and degraded sister of the east might be soon raised from her low estate and united with us in one body, confessing "one Lord, one Faith, one Baptism—one God and Father of us all." "How then," I ask, with the sainted Hammond, "can we be more profitably employed than in wrestling and combating with heaven for this one blessing, this comprehensive donative, this grace beyond all other graces, this duty above all other duties, this utmost pitch of celestial joy, *the blessing of Catholic unity?*"

I repeat, then, my earnest prayer that all Protestant enemies of our Church may speedily wage their united war against her, and with all the force they can gather. We need the discipline such a struggle would give us. We have no fears for the result, but hopes the most cheering and elevating. Let them take the editor of the Presbyterian for their general. He has won his title to that honor by showing the proper points of attack, *the Apostolical Succession*, and *Baptismal Regeneration*. Overthrow these, and the Church is gone. Let them remain—her authority and her faith—and though darkness hide her beauty for a century, in her own time she will show herself again as a "bride adorned for her husband." The present movement in the Church is a witness to her 'immortal youth.' The apostolical succession is the pledge of our Lord's presence; and baptismal regeneration, as being necessarily involved in the true doctrine of His incarnation, carries with it the whole Catholic faith. *It cannot be really understood, nor taught out of the Catholic Church;* and Catholics see that it is *the* doctrine which appropriates exclusively to them the entire New Testament, giving to them only the key to its mysteries. The Presbyterian, therefore, whether by chance or not, has taken the true aim. Let, then, the "Evangelical Churches" bury their differences, but (since "fas est ab hoste doceri") let them be careful lest they at the same time entomb themselves; let them for once rally round one leader, who has shown some skill in tactics, and promises to be "successful in pushing the battle *to* the gate." Possessing our souls in patience and hope, we fearfully await the issue.

Aphobos.

Carlisle, Pa., Jan. 18.

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For the Churchman.

We hear much, Mr. Editor, of the march of improvement—of the enlightenment of the age—of its great superiority to the times that are passed; and we hear too the lamentations of good men over the restricted charity of a Christian people. It is not to dispute this fancied greatness of the age that we write—but to ask those who may chance to read our humble words, if there be not now a selfish indulgence in ease and luxury which former ages, in all their darkness, knew not to so great excess? There was a time, Mr. Editor, in the history of the past, when the great men of the earth were not ashamed of a simple garb, and few wants; when they brought generously to, and often denied themselves, to lay treasures upon the altar of the great Lord of the Universe. They were taught to consider the now old-fashioned virtue of self-denial as a most necessary possession to the Catholic Christian; without which indeed he could scarcely yield a faithful and continued obedience to the solemn commands of his Master; that he should feed the hungry and clothe the naked, and visit the prisoner, and the sick, and the afflicted. How is it, Mr. Editor, that with all our boasted superiority to the departed, we have fallen into such littleness of mind, and have forgotten how they endured loss, and wrong, and persecution, and the sacrifice of every superfluous want for the sake of the everlasting Gospel?

Where now in observing the habits and practices of the age, do we find any traces of a spirit of self-denial—where any of that chivalrous forgetfulness of self which was once like a beautiful light in the characters of many nations? Rich men we know give, but it is of their abundance, and they feel it not; such is an easy charity—and they are clothed in far richer purple, and far fairer linen, and fare far more sumptuously every day, than becomes those who should be devoted to the wants of the brethren. Who amongst the young and gay, whose lot is cast in (so called) *good society* and fashionable life, are taught from infancy to live above fictitious wants and fancies, that they may devote their time, and gifts, and possessions, to the good of those around them? Where, Mr. Editor, is that comprehensive charity of the Gospel, declared by our Lord to be so essential to the character of his true followers? Who among us take trouble, and endure fatigue, and resign luxuries, and the tinselled show of gay society, that we may instruct the ignorant, and clothe the naked, and *visit the prisoner?* How does the warning voice of the Church sound in the ears of her faithless children!

How does she remind us that the love of the world and its empty trickery is incompatible with the love of the Father! How would it rejoice the angels who minister to men, to note the return of every child of the Church to an ancient and Catholic charity—to see them set their faces steadfastly against the luxurious ease and self-indulgence of the times, to strengthen them as ministering angels may, in the pursuit of better, and purer, and higher sources of happiness!

Then and not until then will the many calls for the aid of the faithful be heard by willing ears: we must conquer this sin of the times, this blighting spirit of selfish ease, which deadens every kind feeling, and lively energy, before men will be up and doing, like valiant and self-sacrificing soldiers, in the cause of the Church and of CHRIST. And until then will her calls be daily heard and unheeded, perhaps neglected with irreverence and scorn.

The barbarous people of the darkest ages, brought gold and pearls and costly array, and laid them upon altars to unknown gods—and the early Christians, whose example we should delight to follow, prized no earthly treasure, no gay attire, no worldly grandeur or promotion, above the demands of the great cause they were sworn to obey. Let us learn a lesson from the teachings of nature. Nothing is lost in all the intricate workings of her mysterious system. Whatever is yielded from the bosom of the earth, is given for the good of man. The light that is shed upon us from the skies—the gentle wind of heaven—the deep bosom of the ocean—the calm and the storm; all that is beautiful and all that is terrible in the gifts and operations of the natural world, is in some mysterious manner rendered subservient to our real good. So that if every part of the ground upon which we tread does its part for the good of man, we should surely open our hearts and be convinced that it is more blessed to give than to receive—more blessed to sacrifice our unworthy love of vanity for the cause of CHRIST and his followers, than to possess the kingdoms of this world and the glories of them. For such a return to a spirit of self denial and Catholic charity, prays, Mr. Editor,

Your very faithful servant.

# THE CHURCHMAN.

SATURDAY, FEBRUARY 4, 1843.

## NEW MOVEMENT IN BOSTON.

The extracts in another column from the Christian World, a journal just established in the stronghold of Unitarian sentiments, will arrest the attention of all who are watching the developments of Catholic principles. The language of the writer is no wise ambiguous: he not only receives the mysteries of the Christian faith, but discourses of them with something of that perception of their congruity to reason which marks the productions of the twelfth century. In depth and onction, in all but the air of quiet repose in long established and unquestioned truth, the quotations which we have made are worthy of the best days of the Church.

The goal to which this new movement tends is sure to be reached. Talents thus enlisted, piety thus directed, genius thus consecrated, cannot fail of great results. Is our Church prepared for them? Are her bishops practically and consistently carrying out her Catholic theory? Is her General Theological Seminary sending forth men who can seize the spirit of such a movement, and help to guide it aright? New combinations are to be formed, and new developments may be expected; and the time is a critical one for the Church.

ROMISH BLASPHEMY.—We lately transferred to our columns, from a foreign journal, an article with the above heading, giving an account of an Indulgence granted by the Pope of Rome to John Hardman, Esq., for the benefit of himself and his relations and connexions to the third and fourth degree, in consideration of Mr. Hardman's liberality in granting a piece of land for the site of a Nunnery. The Catholic Herald held us responsible for the heading of the paragraph, and asked our reasons for the use of it. These we gave in the Churchman of the 14th ult. Our readers, we are sure, will consider it just either to abstain from applying such expressions to the authorized doctrines and usages of the Church of Rome, or else to use them with an intelligent conviction of their truth; and as the reply of the Catholic Herald will save them from the prejudices—always to be deprecated—of a one-sided view, we trust that they will not consider the column devoted to it to be misapplied.

INDULGENCES.—The *Churchman* has responded to our call, and seriously undertaken to justify the terms "*Romish blasphemy*" sanctioned by him, as applied to the indulgence granted by the Pope, to an exemplary English gentleman, a distinguished benefactor of Religion. He, however, admits indulgences as far as they imply a laxation of canonical penance.

"An indulgence sometimes means relaxation of canonical penance. To explain: when an offender has been debarred from the higher privileges of the Church, and has been required to perform certain acts as proofs of his penitence and in order to forgiveness, the abridgment of such penitential discipline by the Church *before* she pronounces the absolution of the offender, and re-admits him to her communion, was anciently called an indulgence."

Having given our views of indulgences in a somewhat obscure kind of phraseology—*per ambages verborum*—he quotes at the bottom of the page the following passage, from Bishop Kenrick's work *on Justification*, to justify his allegation, that in our view the sufferings and merits of the Saints, and those of CHRIST, make up the complete ransom for the sins of the world.

"The merits of JESUS CHRIST have already been regarded as the inexhaustible source whence all graces flow, and in virtue whereof all power is exercised. The bishops offered these to divine justice in satisfaction for the debt, from which, in the name of CHRIST, they released the sinner. Yet a motive for the exercise of the power being drawn from the sufferings of the martyrs, who at an early period interceded to obtain it, the Church deemed it no derogation to the merits of CHRIST, which she proclaims to be infinite, to offer at the same time, in behalf of her weak members, the sufferings and merits of the saints in conjunction with those of our Redeemer. This was done, not to supply any deficiency in the atonement of Calvary, but as a motive for its application. The merits of the saints take also the character of a partial ransom, deriving its value from the cross."

As the merits of CHRIST are acknowledged to be infinite, and the inexhaustible source of all grace, and as the terms "partial ransom" are qualified by the addition, that it derives its value from the cross, it is plain that there is no foundation whatever for representing us as holding that the merits of CHRIST are an incomplete ransom. It is perfect and abundant; but certain conditions are required for its application, and for this reason the Church inflicted the canonical penances which the *Churchman* respects. In removing the obligation of their performance, she presents to GOD the penitential works, labors and sufferings of her most devoted children, in exchange, as it were, for those penitential practices which those to whom she grants the indulgence should undergo. This partial ransom is not offered to expiate the guilt of sin; but to satisfy in a measure for the infirmity of her weaker children, who have not the courage or strength to enter on a course of penitential discipline. Thus the martyrs in the days of Cyprian pleaded for their unfortunate brethren with the prelates of the Church, and their sufferings for the faith were deemed a reasonable motive why their intercession should be favorably regarded. The prelates did not conceive this to be a matter of mere external administration; but as sin left behind it a heavy penalty, they offered to GOD the sufferings of the martyrs, that the weakness of others might be overlooked, and that these might be made abundantly partakers of the merits of CHRIST. Perhaps our brother may understand us better by an example. If in the times of canonical penance, a fervent Christian should have volunteered to do a portion of the penance enjoined on another, on condition that indulgence should be granted to the guilty individual, such would be a partial ransom, yet it could not be said to form with CHRIST's merits a complete ransom. It would be offered to GOD through CHRIST in behalf of the weak brother, and if accepted by the Church and by GOD, it would be the condition, occasion, and cause of the application of the merits of CHRIST, which are a complete ransom, and absolutely infinite.

The Tract 79, cited by Bishop Kenrick, on the following page (176,) might have saved the *Churchman* mis-stating the Catholic view, in order to sustain, instead of retracting, the charge of blasphemy, so unjustly sanctioned by a writer, who advances almost to the threshold of the Church.

"Indulgences of the former kind, as practised in the primitive Church, we regard as a suitable part of Christian discipline.

That indulgences are ostensibly conducive to good ends, we readily allow; since this is only to say, in other words, that the conditions on which they are suspended are, in themselves, agreeable to the law of CHRIST. We charge the blasphemy on the *grant*, not on the *conditions*. Of course it is a good thing devoutly to invoke the name of JESUS, and devoutly to receive the sacraments: the blasphemy is, that the Pope of Rome, without the warrant of Scripture or Catholic tradition, or even the requirement of the Council of Trent, should pretend, on these conditions, to avert the punishment of sin from those whom the priesthood *has* absolved from sin; and whom, therefore, (if the sentence of the Church on earth is ratified in heaven,) CHRIST himself *has* delivered from punishment by the effusion of His own most precious blood. And to offer this liberation from torments as a motive to good works, and to keep the duration of the torments shrouded in mystery, that the motive in each case may be constantly operative, is to cumulate affronts to GOD with guile to men."

Now if it be blasphemy to suppose that a temporal punishment for sin may remain, after the sin has been remitted, what shall we say of the prophet Nathan, who in the same breath in which he declared to David that the LORD had taken away his sin, added that nevertheless the child of his illicit love should die? "Here," says the Tract above quoted, "is a perspicuous instance of a penitent restored to God's favor, at once, yet his sins afterwards visited, and it needs very little experience in life to be aware that such punishments occur continually, though no one takes them to be an evidence that the sufferer himself is under God's displeasure, but rather accounts them punishments, even when we have abundant proofs of his faith, love, holiness and fruitfulness in good works." Now, although the *Churchman* is disposed to regard such afflictions as mere "trials assigned in mercy to prepare *the sufferers* (if duly used) for greater perfection in this life, and a higher reward in the life to come," he should not characterize as blasphemous the sentiments of those who regard them as penalties of past sins. The humiliation which David endured, when driven by his rebel son from the royal city, bareheaded and sorrowful, he ascended the mount, was a chastisement, the imprecations of the base Semei were a punishment divinely ordained. There is nothing disparaging to our Saviour in the belief that his atonement has not freed us from the obligation of weeping for our sins, and expiating them, after our imperfect manner, by the patient endurance, in a penitential spirit, of the multiplied evils of life, and by the infliction of such sufferings as may denote a deep sense of the enormity of past indulgence. Whoever has read the penitential canons, or the works of the Fathers, from Tertullian to Bernard: whosoever has studied, in a contrite and humbled spirit, the divine teaching with regard to producing fruits worthy of penance, must know and feel that the exercise of divine mercy is ordinarily tempered with justice, and that the atonement of CHRIST is abundantly applied to those alone whose penitence manifests itself in works.

All that the *Churchman* says about obtaining money under all false pretences, can have no relation to the exercise of the power of Indulgences at present, much less to the special case which gave occasion to the "blasphemy."

To mitigate the asperity of his imputations—"*sheer imposture!*"—and to satisfy in some degree the Catholic cravings of his conscience, the *Churchman* says:—"On this, as on many other points, we respect the language of the Council of Trent." He had advanced as far as this long since: his Oxford brethren are still ahead, notwithstanding our constant endeavors to supply what is wanting in his faith. We long to hear of his entire adhesion to all the doctrines defined by that venerable Council, and his profession of faith according to the form drawn up, in execution of its decrees. Then we shall no longer be shocked at the "blasphemy" which now and then escapes him, while giving vent to the irritation of his own feelings, or rashly adopting the unchristian terminology of others less culpable, because less enlightened: "Quos tradidi satanæ ut discant non blasphemare."—*Catholic Herald.*

In the above article two objections are made to our statement of the Roman doctrine of Indulgences.

1. The first is, that we have represented the Romanist as teaching that the merits of our Saviour, in conjunction with the sufferings and merits of the saints, form the complete ransom for the sins of the world.

In connexion, however, with this expression, which was thrown in a parenthesis and might have been omitted without injury to the main point, we placed in the margin a quotation from Bishop Kenrick, in order that the reader might judge for himself how far the expression was justifiable. If the expression is allowed, good; if not, let it go: we do not now insist on it, because it is not essential to the main issue.

2. The second objection is to be gathered from a reference to a passage cited by Bishop Kenrick from Tract 79, which we are told might have saved us from mis-stating the Roman doctrine.

In this passage, which we have placed in the margin,* the Tract informs us "that a certain fixed temporal penalty is attached to every act of sin;" or, as the same Tract a few pages before states the matter: "*They* [the Romanists] say these temporal punishments on sin are inflicted on the faults incurring them, in a certain fixed proportion; that every sin of a certain kind has a definite penalty or price; in consequence, that if it is not fully discharged in this life, it must be hereafter; and that Purgatory is the place of discharging it."

The omission to mention this precise ratio, this *tantum quantum* relation between the sins of the justified and their punishment, is indeed a defect in our statement, and one which we are obliged to Bishop Kenrick and the Herald for enabling us to supply. Availing ourselves of their friendly suggestions, we reproduce our statement of the Roman doctrine as follows:

*After* sin is remitted as respects its guilt and eternal penalties, there still remains an amount of temporal punishment due, in a certain fixed proportion to the sins which have incurred it, to the justice of GOD, to be paid either in this life or in Purgatory; the remission of a part or the whole of which temporal punishment is, in the theology of modern Rome, called an Indulgence. The fund from which this remission is derived consists of the merits of CHRIST in conjunction with the sufferings and merits of the saints; and the application of it is entrusted, not by our Saviour to the priesthood to be dispensed on the fixed terms of the Gospel, but by the Church to the Pope, to be dispensed to such persons and on such terms *as he pleases*; it being of course assumed, that the persons are in a state of grace, and the conditions agreeable to the new law.

We come now to consider the arguments of our opponent in support of the Roman doctrine, which may be conveniently considered under the following heads:

1. That after the sacramental forgiveness of sins, as to their guilt and eternal punishment, there often remains a debt of temporal punishment due to justice, and to be paid either in this life or in Purgatory.

2. That the Church has authority to remit these temporal penalties.

1. In support of the former position, we are referred to the case of David, whose sin in the matter of Uriah and his wife was first pardoned, and then visited with the death of his child.

In addition to this case, (2 Sam. xii.,) Bellarmine also refers to David's numbering the people, (2 Sam. xxiv.,) to the destruction of the people for the worship of the golden calf, (Ex. xxxii.,) to the punishment of the people in the desert, (Numb. xiv.,) and to the violent death of the disobedient prophet, (1 Kings xiii.)

We dismiss all these examples as irrelevant, on the ground that the kingdom of heaven was not then erected. When our Saviour *had overcome the sharpness of death*, and had ascended in the human nature to the Father, then, and not before, *He opened the kingdom of heaven to all believers*. In this matter we are not to look for the rule of GOD's present proceedings to His dealings with his faithful servants under former dispensations; since He "has provided some better thing for us that they without us should not be made perfect." (Heb. xi. 40.) They enjoyed the promises, we are made partakers of the substance. The difference leads us to expect a different rule of proceeding, and so far only need we press it; for the question is not what GOD may do or what He has done in a particular government of visible rewards and punishments, but what is in fact the rule of proceeding under the Christian dispensation, and towards those whose sins have been remitted in the sacraments of the Christian Church.

But supposing the relevancy of the examples, and selecting the strongest, that of David, 2 Sam. xii., (for a reference to the others will show that there is no proof that the subjects of them were at the time in favor with GOD,) how does it appear that David, by means of the sufferings denounced to him, was to satisfy justice? The sequel proves that the full execution of the threat was suspended on the implied condition of repentance; and although repentance, through the Atonement, qualifies the offender for pardon, we have yet to learn that it is an adequate compensation to justice.

But we are told that Tract 79 represents David's suffering (after pardon) as a punishment due to justice. We answer, that justice requires that punishment be inflicted in a certain fixed proportion to sin. That such, however, is the divine rule of proceeding, the writer of the Tract is so far from affirming that he assails this tenet as the most vulnerable point of the Roman doctrine. Let the Romanist take both positions in the Tract, and he is welcome to its authority; as also to that of Luther, Chemnitius, Baxter, and other extreme Protestants who have used the same language in regard to the divine visitation of the sins of the justified *in this life*: but let him not lay undue stress on the words *punishment* and *justice*, when he sees that the sense of an author is against him.

2. But on the supposition that after the remission of sins as to their guilt and eternal penalty, debts of temporal punishment remain due to justice, whence is derived the proof that the Church has authority to remit them? Not from the precedents of the Old Testament; for in the solitary instance of David, though the penalty was commuted, it was not remitted: the child died. Not from the sacerdotal commission under the Christian dispensation, for its power is limited to the remission of sins in the sacraments, on the conditions of the New Covenant. The sacerdotal commission, it is allowed, involves the power to regulate the discipline of the Church on earth; and so to impose, and by consequence to remit, tests for proving and strengthening the repentance and faith of candidates for the sacraments; and such remissions, it is also allowed, were in the ancient Church called indulgences. But the remission of debts due to divine justice, and to be discharged by Hell torments in Purgatory, is a thing *different in kind* from the remission of tests imposed to ascertain or confirm the qualifications of penitents for the sacraments; and to argue, as Romanists do, from one to the other, because both happen to be expressed by the same word, is utterly nugatory.

Until this point is cleared up, and the Church is proved to have authority to remit debts due to divine justice after sacramental absolution, our position remains firm that the authority to grant such remissions is falsely pretended; and consequently, that the money gained by such pretended grants, however restrained or regulated, is gained under false pretexts. And on these grounds we submit that it is right—so the words are used for the purpose of warning and remonstrance, and not of irritation and reproach—to designate the indulgences of modern Rome as imposture and blasphemy; guileful towards men and disparaging to GOD.

Our Roman brethren in this country profess often and strongly their desire of Catholic unity: let them prove the sincerity of their desire by lifting up their voice against this flagrant abuse. Providentially the way is open for them to reform it. The Council of Trent, in its decree concerning Indulgences, makes it the duty of every bishop to report abuses of the same to the first Provincial Synod, in order that the bishops may, if they see cause, represent the same to the Roman Pontiff, that thus the favor of indulgences may be piously and purely dispensed. Let attention then be directed to the fact that the very system of modern indulgences is a monstrous corruption of the ancient use, and that all indulgences under it are no better than systematized abuses. Let the priests honestly proclaim this truth to their people, and let the bishops confer in Synod, and religiously resolve to petition the Holy See for a restoration of the ancient use of the Church, according to which indulgences were confessedly nothing more than remissions of canonical penances. Let them remind his Holiness that the Synod of Trent has declared that "It desires a moderation to be observed, in granting indulgences, closely conformed to their *ancient and approved use* in the Church;" that "It desires the abuses which have crept in, and which have given occasion to heretics to blaspheme the very name of Indulgences, to be reformed and corrected;" and that the Synod morever has, by solemn decree, "resolved, that *all* the corrupt profits arising from them, which have been the most fruitful source of abuses among Christian people, shall be *utterly abolished*." Let them faithfully represent to the Holy See that the Indulgences *now* dispensed are abuses, and of such sort that all profits arising from them are corrupt; and on the authority of the Holy Synod of Trent let them demand their abolition and the restoration of the ancient use of the Church. Let them only attempt this, and they will furnish "a glimmering hope" that they are in earnest in their desire of Catholic unity. Until this, or something approaching to it, is done in regard to this and kindred abuses, we are forced to think that there is a deadly influence in Rome which paralyzes her priests and bishops; which either blinds them to manifest truth, or makes them fear to proclaim it; and which renders her communion deservedly shunned by all devout and enlightened Catholics, and not unreasonably loathed by professing Christians of every name.

* The following is the passage referred to:

"There is one other means of escaping the penalties due to sin in Purgatory, which may briefly be mentioned, viz., by the grant of indulgences; these are dispensed on the following theory. Granting that a certain fixed temporal penalty attached to every act of sin, in such case, it would be conceivable that, as the multitude of Christians did not discharge their total debt in this life, so some extraordinary holy men might more than discharge it. Such are the Prophets, Apostles, Martyrs, Ascetics, and the like, who have committed few sins, and have undergone extreme labors and sufferings, voluntary or involuntary. This being supposed, the question rises, what becomes of the overplus; and then there seems a fitness that what is not needed for themselves, should avail for their brethren who are still debtors. It is accordingly stored together with CHRIST's merits, in a kind of treasure-house, to be dispensed according to the occasion, and that at the discretion of the Church. The application of this treasure is called an Indulgence, which stands instead of a certain time of penance in this life, or for the period whatever it be, to which that time is commuted in Purgatory. In this way, supererogatory works of the saints are supposed to go in payment of the debts of ordinary Christians."

Bishop Kenrick (Justification, p. 196) puts the above passage in the margin, with the single remark, "The Tract No. 79 thus explains an Indulgence." From this manner of reference the reader might infer that the Tract approves the doctrine which it states. No such thing: it condemns the doctrine as a Romanist error, having a few pages before explicitly said that the doctrine, which in the cited passage is drawn out at length, is the point of divergence from Rome. The last sentence, indeed, which says that "the supererogatory works of the saints *are supposed*," &c., sufficiently indicates the sentiment of its author; but in Bishop Kenrick's citation this sentence is *unfortunately omitted*.

GRAND CELEBRATION.—The Bicentenary of the Westminster Assembly of Divines of 1643, will occur in July, 1843, and a project is on foot to celebrate the epoch in London by a convention of delegates from the Presbyterian Church in Great Britain and America, and also "that a sort of convocation should be attempted of delegates from all other evangelical sects willing to concur in the design."

This proposal, we understand, has grown out of the report of the commission of the General Assembly of the Church of Scotland, "on the subject of an external union of the Presbyterian Churches with other evangelical sects."

The difficulties respecting a creed are expected to be gotten over "by the adoption of a negation of error rather than an assertion of truth." This is the language of its friends! "Tractarianism" is one of the points of negation. More in our next.

THE CONFESSIONS OF ST. AUGUSTINE.—We are glad to see an American edition of this work, and hope it may be followed by others from the Library of the Fathers. Published by James B. Dow, Boston, and for sale at Appleton's, 200 Broadway.

## PUBLIC DISCUSSION.

Bishop Kenrick has declined the invitation of Bishop Hopkins, assigning, among other reasons, a doubt whether a public oral disputation "would entirely comport with the sacred character of a Catholic bishop." The reason is good, but had come with a better grace if the precedents among the Romanists had not been the other way. After the gladiatorial exhibitions in Cincinnati and in our own city, we should as soon have expected a professed pugilist to have declined a combat on the ground of its being inconsistent with the dignity of man. A written discussion is proposed as a substitute, both sides of which shall appear in the Catholic Herald and the Churchman. This is probably done to save appearances; for if the readers of the Catholic Herald cannot be trusted with the articles of the Churchman on controverted points, (say on Indulgences,) much less safe would they be with the abler arguments of Bishop Hopkins.

## REVOLUTION OF OPINION.

The time which we have ardently anticipated and long predicted, when the mind of New England would break from its leading strings and throw from it the gewgaws on which it has wasted its energies, has at length come in earnest. A new day has risen on Boston:

"This power or ability, which JESUS furnishes us, is himself. He himself becomes to us the wisdom of GOD, and the power of GOD unto salvation; but he so becomes only by being literally received into us, as the very life of our life. He does not save us by merely telling us what kind of life we *ought* to live, by setting us an example of the true kind of life, nor by inducing us to strive to live a life *like* his: but by becoming himself literally our life, so that we in living live his identical life,—so that he is, without a figure, the LORD our righteousness.

"JESUS gives himself to the sinner, becomes identically his life, by virtue of the law which makes all dependent life the result of the simultaneous and joint action of two mutually resistant activities, called in the language of philosophy, subject and object, *me* and that which is not *me*. Man lives and can live only by communion with his kind, and by virtue of so living, the life of every man, sooner or later, passes into the life of all men. The slightest word I speak falls not idly to the ground, but sooner or later affects, for good or for evil, all humanity. By this law, expressed by the word COMMUNION, JESUS can, without suspending or inverting the laws of human nature, or in any way doing violence to them, become litterally the life of the sinner.

"JESUS must have been a man, that is, must have partaken of human nature, or men could not have communed with him; and *more* than man, or communion with him could not have redeemed them. He must have been, as the Church has always alleged, strictly and literally GOD-MAN, or we could not have received him, and reception of him would not have made us ONE without GOD."

This is from the Christian World, a journal established in Boston under the auspices of Unitarians, and which has reached only its fourth number. Having stated in Catholic language the total inability of man in the work of salvation, the writer proceeds:

"But if I can do nothing to save myself, what *shall* I do? When the sinner asks this question, not with a conviction of his own ability to do someting, but with a feeling of his utter helplessness, out from the very depths of despair, we may answer in the language of the Apostle on the day of Pentecost: 'Repent and be baptized every one of you, in the name of JESUS CHRIST, for the remission of sins, and ye shall receive the Holy Ghost.'

"The sinner, when brought to the state here implied, feels the need of two things: 1, forgiveness for the sins of his past life, and, 2, power or ability to walk uprightly before GOD for the future. This answer of Peter has reference to these two wants. Repentance is given as the condition of remission; and baptism, the sacrament by which we are introduced into CHRIST's kingdom, as it were naturalized in the City of GOD, is given as the condition of receiving the Holy Ghost. The reception of the Holy Ghost is unquestionably all that we can understand by the reception of the inward power or ability to will and to do whatever GOD does or may demand of us."

And having at some length driven to the winds the popular fallacies and absurdities of an immediate communion with CHRIST—in technical language of justification by a simple act of faith—the writer comes out with the following statement of doctrine:

"To deny us all outward, visible means or medium of communion with JESUS, is, if we understand ourselves, the same thing as to deny that GOD, through JESUS, has established any regular, certain way of salvation. We deny, in this case, the declaration of the prophet: 'An highway shall be there, and a way, and it shall be called the way of Holiness: the unclean shall not pass over it: yet it shall be for them: and the wayfaring man, though a fool, shall not err therein.' We can commune with JESUS only where he is; that is, as we have said, only in time and space. He cannot be in time and space, unless imbodied; for spirit inhabits Eternity and Immensity, not time and space. Then either CHRIST is imbodied, lives in a real body here in time and space, which body is our medium of communion with him, or else we have no medium through which we can come to him, and then no mediator between us and GOD, and then no medium of salvation. Let us, then, either cease to talk of JESUS as our Saviour; of communion with him, as the medium of communion with GOD; or else admit the fact that he still lives imbodied in our world, is still with us, and that, therefore, there is a regular and a certain way of coming to him.

"The doctrine of Christianity is, that we have access to the Father through JESUS CHRIST, the Son; and access to the Son, through the medium of his body. As we can commune with even a man only through the medium of a body, so can we commune with our LORD only through the medium of the body of our LORD; and therefore are we reproved when we eat, not discerning the LORD's body. This body must be in time and space, where we ourselves live, or else it will avail us nothing. It, then, cannot be internal and invisible, but must be outward and visible; and therefore revealing and making open and manifest the internal and the invisible. Now has CHRIST such a body, or has he not? Is there to-day, in this world of ours, a living body of our LORD, or is there not? If there be, where and what is it? How and by what means may we discern it, and become united to it as living members?

"There either is such a body, or there is for us no sure way of salvation. They who deny the existence or the necessity of this body, are alike ignorant of the wants of the sinner and of the economy of Divine Grace. In their City of GOD, Grace is unnaturalized. The question is a plain one. Does CHRIST bring us to GOD by a regular, appointed medium, or without any medium? This is the question. If without any medium, what need was there of his Mission? Why was he born into our world? Why was he made flesh? Why did he dwell among us, preach, suffer, and die on the cross, for our redemption and sanctification? If we regard him as pure disimbodied spirit, was he not before Abraham, nay, before the foundation of the world, as much as after his birth as Son of Mary? Was he in this sense of pure disimbodied spirit, a new creation at the period of his incarnation? In this sense, was he not the Logos, the Word of GOD, which Logos, or Word of GOD, John assures us, was in the *beginning* with GOD, and was GOD, that is to say, eternal? If JESUS, as the unincarnated Logos, which he must be, regarded as pure disimbodied spirit, can save us now, why could he not have saved us without ever having been incarnated? The fact is, man is finite, and can approach the infinite only through a medium: he is impure, and it is only through a medium that he can become united to purity. The necessity of this medium is not arbitrary or accidental, but exists in the very nature of things, and not even the Creator himself could overrule it; for Omnipotence cannot bring a finite being into union with an infinite being, without furnishing a medium, or third term, which unites them. Hence the profound significance of the doctrine of the Trinity, which, in some form, is a fundamental doctrine of all religions. There was, and there could be, no other way of redemption of man, than the Gospel way; and JESUS could redeem man only by being made flesh; that is, by being imbodied. Hence, he says, when coming to do the will of the Father, as written in the volume of the book concerning him, 'A body hast thou prepared me.'

"The tendency of these remarks, we presume, cannot be mistaken. Our readers must perceive that they are all intended to bear upon the question, Does CHRIST or does he not save the sinner only through the intervention or medium of his body, the Church? The Church is not, as we sometimes define it, a mere association of individuals; but the living body of our LORD. Are we saved through the mediation of the Church, or without it? This is the question, in the shape in which it is coming up at the present moment, throughout all Christendom. It is an old question, but now to a great extent, amongst us Unitarians; for we have passed from High Churchism to Low Churchism, and finally to almost *no* Churchism. And not only we, but our Congregational Churches, very generally. Yet our Puritan fathers, while opposing with great force and obstinacy all prelatical and hierarchical forms of Church government, which they were authorized by the New Testament to do, still believed, as firmly as any Catholic, in the Church as the living body of our LORD, in its existence as a Divine Institution, and in its necessity, as the medium of communion with CHRIST our Saviour, and therefore its necessity as the medium of salvation. They felt, believed, taught that they who died out of the pale of the Church, had, and could have, no sure and well-grounded hope of acceptance with GOD. Were they right, or were they not? Is the Church the Body of our LORD? Is it the medium of communion with JESUS? Is it essential in the economy of GOD's Grace, to the salvation of the sinner? Without becoming united to it, can we receive the life of JESUS? Without abiding in it, can we continue to receive life from JESUS, any more than the branch without abiding in the vine? In a word, Is the Church instituted by Divine Grace, as the necessary and adequate instrument, for taking the sinner, all defiled as he may be, with sin, and renewing him and fitting him for the company of the saints, and communion through CHRIST, with GOD; or is it a mere association, for the convenience and comfort of those whom CHRIST has ransomed without its mediation?

A BOOK WANTED.—While we have books almost to a surfeit in this country, one more, of a biographical character, is wanted. We want one which shall give a history of the birth, education, theological and ecclesiastical mutations of those men who have, during the last ten years, left Churches of different names, and joined that whose janitor is a diocesan bishop. Will the Presbyterians, the Congregationalists, the Dutch Reformed, and the Methodists, tell us what sort of men for stability, piety, success and usefulness, those were who have gone from their respective ranks? This will prepare the way for the writing of such a book as we have named. The use of this book will be threefold. First, it will enable the public to judge as to the *loss* which those denominations mentioned have sustained. Secondly, it will enable the same public to judge how much the Episcopal Church has *gained*. Thirdly, it will enable us all to judge, or *guess* at least, by premonitory symptoms, when others among us are about to elope, so that friends can get their gowns ready.—*New York Evangelist.*

A book such as the above would, we apprehend, reveal a very different state of facts from any which the Evangelist anticipates. But why should the history be limited to the last ten years? Let it date from the close of the Revolutionary War, when our Church, from a concurrence of adverse causes, was almost extinct, and many of her brightest ornaments, both clerical and lay, became refugees to another land. From that time to this, under clouds of prejudice and hostility, our Church has been indebted, under GOD, for a large measure of her increase and prosperity, to other denominations whose members have joined her from no other apparent motives than a conviction of the truth of her claims to divine institution, of the orderly operation of her system, and of the purity and solemnity of her ritual. Among these accessions would be found some of the most exemplary of our bishops, and some of the most able and devoted of our clergy. By all means let the book be written, and go back to five, ten, twenty, or fifty years, at the pleasure of the writer. But such a book, so fatal to the pretensions of Dissent, will never be written by such persons as have had the ill luck to propose it. It is a book which must be written by one of us, or it will never be written at all. We know no man who could do it better than the able author of "The Primitive Church," and we wish sincerely that he would set about collecting facts for the purpose. A brief examination of the catalogue of names in the Churchman's Almanac, in company with an elderly clergyman, has convinced us that such a work would well repay the author and benefit the Church.

CLASSICAL SCHOOL.—In explanation of the low terms in the advertisement of "An Episcopal Clergyman," (see advertisement,) it is proper to remark that the clergyman referred to, from residing on a farm of his own, has peculiar facilities for conducting the proposed school. The clergyman is well known, and of his competent qualifications we entertain no doubt.

THE AMERICAN REVIEW AND METROPOLITAN MAGAZINE. *No. I. for January*, 1843. New York: Saxton & Miles. London: Wiley & Putnam.

This Review promises well. The articles of the present number are conceived for the most part on right principles, and are exceedingly readable. The leading article, on "the poetical literature of America," is written *con amore*, and is especially commendable, for its hearty tribute to the genius of the author of "Athanasion." The next article, on the present aspect of "Ethical Science," is able, and leaves a satisfactory impression as to the designed tendency of the Review. The like may be said of the next article on "Plato and his Ethics," while that on Dickens is sufficiently spicy on a point on which a large class of readers expect more sympathy than they deserve. Of the poetical contributions, the opening canto of the "Heart of Oak" may be taken as a favorable specimen. The strong encomiums of Dr. Huntington's poems, p. 87, are creditable to the Review, as is also its decisive condemnation (supposing it to be just, of which we have not the means to judge) of Mr. Bancroft's lecture.

The Review is edited by an association of gentlemen in the city of New York, and published once in two months. We hope it will be encouraged.

The last London Quarterly contains another masterly article (from Mr. Sewel, we presume) on the Papal System. We wish to see these articles published in a separate form; the last especially, as sketching with a vigorous pencil the difference between Popery and Catholicism.

The sale of "Veritas" on Church Unity has been such as to call for another edition. In this case the introductory paragraph, which has seemed to many objectionable, will no doubt be expunged.

We ask attention to the advertisement of Mr. Hewet, in another column.

The friends of Sacred Music will be pleased to learn that Mr. Sparks has in press, and nearly ready for publication, an edition of the Psalter, arranged in bars for chanting.

We have received "A Pastoral Letter of Bishop Chase to the Clergy of his Diocese of Illinois."

NEW AGENT FOR THE CHURCHMAN.

Mr. G. McLaughlin, Augusta, Ga., in place of Rev. E. E. Ford, resigned.

Bishop Onderdonk's next Lecture to Candidates for Orders, and Young Men expecting to become Candidates, will be delivered in Christ Church to-morrow evening. Service to commence at 7 o'clock.

Bishop Onderdonk requests that those Deacons of this Diocese who expect to apply for Priests' Orders in the course of the ensuing visitation season, will give him immediate notice thereof.

He also requests to be informed, as early as practicable, what consecrations of churches will be expected, and when it is supposed they will be ready.

The following most gratifying notice of the Christian Ballads is from the Oxford University Herald:

CHRISTIAN BALLADS. New York, 1840.—It is a truly pleasing sign of the better feelings that are springing up between England and the United States, to see them finding their way into the *poetical* literature of America, and thus pleading the cause of the mother country, and of her Church, in tones that meet with an echo in every bosom. The rancorous feelings of political rivalry and ill will, nourished by sad recollections, are softened down and dispelled by the generous exercise of the powers of genius—never so nobly employed as when advocating the cause of humanity and religion.—Many of the ballads in this little volume, particularly those entitled "Dreamland," "England," "The Chimes of England," and "Chronicles," have been extensively circulated in this country, and have secured for the author the affection and admiration of every Englishman who loves his Church and country.

PAMPHLETS RECEIVED.—The London Quarterly Review for December, 1842, Mason's reprint. Dr. Hook's "Novelties of Romanism," (Daniel Dana, jun., 20 John street.) Rev. J. T. Brooke's (of Christ Church, Cincinnati) Sermon on the Atonement. Thirty-first Annual Report of the Society for the Advancement of Christianity in Pennsylvania. Catalogue of the Officers, &c. of the General Theological Seminary for 1842–43. Spirit of Missions in an improved form, for January and February of the present year. D'Aubigne's History of the Reformation, No. 2, (Saxton & Miles, 205 Broadway.) "What is your Life?" a Sermon preached in St. John's Church, Kingston, N. Y., on Sunday, Jan. 1st, 1843, by Rev. Wm. A. Curtis. American Biblical Repository for January, 1843. Twenty-fifth Annual Convention of the Diocese of Ohio, 1842. London Lancet, Nos. 1 and 2; New York—Wilson & Co., 162 Nassau-street.

## CLERICAL CHANGES.

The Rev. William F. Brand, late a deacon of this diocese, having removed with a letter of dismission to that of Maryland, and been there received, has changed accordingly his canonical residence.

The Rev. A. S. Smith, having removed from Petersburg to Prince George County, Va., desires all letters, papers, &c., for him, to be addressed to Garysville P. O., Prince George County.

The Rev. Edward B. McGuire having taken charge of the churches in Sussex and Greenville counties, requests that all papers and letters designed for him may be directed to Jaratt P. O., Sussex county, Va.

The Rev. W. Y. Rooker has received and accepted an unanimous call to the rectorship of Christ Church, Winchester, Virginia. All letters and papers intended for him will be directed to the above place.

For the Churchman.

## ANDREW ONDERDONK.

"Yet was not thy departing immature;
For ripe in virtue thou wert reft away,
And pure in spirit, as the bless'd are pure;
Pure as the dew drop, freed from earthly leaven,
That sparkles, is exhaled, and blends with heaven."

The circumstances attending the death of Andrew Onderdonk were such as to excite a painful interest in the minds of all who heard them. That one so young, whose plans for life and future usefulness had just been formed, and who looked forward, with pleasing anticipation, to carrying out those plans, should be thus suddenly summoned to eternity, adds but one more to the many proofs which we are daily witnessing, of the uncertainty of the present life, and the vanity of all expectations of earthly enjoyment. Were there nothing more than this, it would be vain to trouble you or your readers, by reminding them of the solemn truth—so often heard yet so often forgotten—that we are mortal; that our departure may be sudden, and the manner violent. But in the character of him whose loss we deplore, and who is most lamented by those who knew him best, there were conspicuous traits worthy of being recorded, which will ever hallow his memory in the minds of all who had an opportunity of witnessing his excellence.

In his early infancy, Andrew Onderdonk gave decided proofs of pious inclinations. Nothing was to him greater enjoyment, than being permitted to go to church, the holy services of which seemed in entire unison with his young feelings. His very amusements at home partook of the same character:—the family one day being surprised at hearing him (before he could read) repeat from memory to his young companions a considerable part of the Morning Service in the order in which he had been accustomed to hear it. His delight in the service of the Church grew with his growth, and strengthened with his strength. Nothing save sickness has ever been known to keep him from church at any appointed service, whether on the LORD's day or during the week. When prevented by business in the lower part of the city from being present at his own church, he would often avail himself of the opportunity of attending St. Paul's; and he has been known, when returning from his daily avocations, to forego his accustomed meal rather than miss the occasion of joining in the prayers of the Church.

In his performance of other duties, there was a perfect consistency with this attachment to the public worship of ALMIGHTY GOD. For more than five years, as a teacher in the Sunday school of St. Clement's Church, he was among the most faithful in the performance of every duty connected with his station, evincing the greatest diligence, care, and patience, in planting the seeds of piety and religious knowledge in the minds of the young.

He was confirmed in St. Clement's Church about three years ago, yet did not partake of the Eucharist until Christmas last. This important duty was long on his

mind, and the object of his desires—yet he was withheld by that feeling, which keeps back many humble-minded Christians from approaching the LORD's table, (but which in reality shows a peculiar fitness,) a depressing fear of unworthiness—and an exalted sense of the holiness and purity which they should have who partake of the communion of CHRIST's body and blood. But it is gratifying to know that this last seal was set to his Christian character, before he received his final summons; and the retired manner which he chose for the performance of this duty, (in the quiet country place which he had selected for his future residence,) shows that it was from a conscientious sense of his Christian obligations, rather than from any desire to be seen of men.

While such were the relations in which he stood to the Church, his performance of every relative duty in life, exhibits him in the most amiable light. Warm-hearted and affectionate in his disposition, his deportment endeared him to all who knew him. It is the testimony of one to whom he was nearly related, that he had never known him perform any act at which any exception could be taken—while another declares that if there were a pure minded being on earth, he was one. To know him was to love him. Even to see him was to be attracted to him by no common sympathies; for in his rare beauty of face, were expressed in characters which could not be mistaken, the lineaments of a noble and sincere mind and a warm heart, while the frankness and generosity of his character and the cheerfulness of his nature was evinced by every act.

On Sunday last, the day of his interment, an appointment for confirmation in St. Clement's Church was fulfilled by his uncle, the bishop of the diocese. In his sermon the bishop alluded with a touching pathos to the melancholy event, by which many then present had been bereaved of a friend and companion. A chord was struck to which many a heart vibrated in mournful unison, and it is hoped that a lasting impression was then produced, especially upon the minds of those who were to renew their vows in confirmation, by which they will be induced, by GOD's help, to follow the example of this young Christian, and like him, to devote their early affections to the GOD to whom they renewed their pledge of love and obedience. E. N. M.

By request, the bishop has furnished the following extract from his sermon above alluded to:

"I doubt not, my brethren, that it is in entire accordance with your feelings, and I hope I shall be held acquitted of any undue intrusion of individual sensibility, if I refer for a moment to the recent sudden removal from his probation to his account, of a young member of CHRIST long connected with this portion of my extensive pastoral charge; and one of those who, when last I was with you on a like occasion* with that which now brings me here, ratified and confirmed, in the apostolic ordinance about to be administered, the solemn promise and vow of the Christian covenant. Whether in the sacred spiritual relation in which I stand to you, and stood to him as one of you, or because of the tie of kindred, endeared by virtues and excellencies of no common order, which bound him to me, I always rejoiced that in him you had an example and a pattern—and that you especially, *my young friends*, had an example and a pattern—worthy of serious note, and constant imitation. It seemed, however, as if one thing were lacking to fill up the measure of his Christian fidelity, and complete the integrity and beauty of his Christian example. Like many, very many truly pious and excellent young people with whom my ministry has brought me in connection—yes, and many too whose maturity of years rendered it less excusable—he hesitated about assuming the character and responsibilities of full communion with the Church. With every evidence of fitness which could give satisfaction to pastoral solicitude, and the affection of consanguinity, he hesitated to take the solemn and important step. I am sure, however, that it will give great satisfaction to many who hear me, to know that in one of the two parishes in another part of the diocese, with both which, enjoying faithful *joint* pastoral care, had his life been spared, he anticipated a connection, he took that blessed step on the late festival of our LORD's Nativity. There cannot be a moment's doubt that it was taken in true faith, penitence, and devotion. I thank GOD that this precious seal was set to his preparation for the coming of his LORD; and feel as if we ought, without a murmur, to let him go in the freshness and vigor of his meetness for a better world.

If from that world his heart's desire could be communicated to this, it would be seen directed, with the tenderest affection, to you, his young companions and friends in this portion of the household of faith. And I am sure I need not say to you for what end that interest would be expressed. You who are careless about spiritual things, regardless of eternity, inventing a thousand ways to keep off the thought of death—you who have formed the dangerous determination again to postpone the sacred duty to which you are again called by the solemn peculiar service of the day—you who are about to engage in that duty, requiring so much seriousness, so much holy resolution, and so much humility, faith, love, and devotion—you who have heretofore discharged it, and thus so solemnly pledged yourselves to a consistent Christian life and character—you *all*, dear friends and children in the LORD, must readily conceive, without aid from me, what your departed brother would have to say to you, were it now given him to say it—what in reference to your Christian profession—what in reference to your constant exposure to an instantaneous call to your great account.

O see that you disregard it not. GOD grant to my beloved brother, the excellent and faithful pastor of this parish, that he may find this melancholy event—going deeply home, I know, to his own heart—overruled by divine grace to those best interests of his charge for which his prayers and labors cease not."

* Confirmation.

## TO CORRESPONDENTS.

"A Subscriber," "Viola," and "A Missionary at the West," are received.

The letters of a Clergyman addressed to Bishop Whittingham on his course in regard to the Nestorian Bishop, and his notes on Palmer in relation to the same subject, are under consideration. We should be glad to see them in print, but doubt whether it is fair to tax our readers with so much matter on a subject in which most of them feel so little interest; and are inclined to think that the end of the writer may be sufficiently answered by the mention of the fact of his protest.

The request of a correspondent from Western Pennsylvania, that we should notice the sermon which he has sent us of a Presbyterian clergyman, is not forgotten; though other engagements have prevented us from attending to it.

## DIED,

On 27th ult., in the 8th year of his age, WILLIAM OGDEN, son of WILLIAM H. HARISON, Esq.

At Stamford, Ct, on the 23d ult., JULIA ANN, daughter of the late ISAAC HOLLY, Esq., aged 16 years and 9 months.

DROWNED, on Tuesday, Jan. 24, by the upsetting of the sloop General Lewis, near Cold Spring, L. I., ANDREW ONDERDONK, in the 23d year of his age.

## CALENDAR.

FEBRUARY.

5. Fifth Sunday after the Epiphany.
12. Septuagesima Sunday.
19. Sexagesima Sunday.
24. St. Matthias the Apostle.
26. Quinquagesima Sunday.

MARCH.

1. The First Day of Lent, commonly called ASH WEDNESDAY.
5. First Sunday in Lent.
8.
10. } Ember days
11.
12. Second Sunday in Lent.
19. Third Sunday in Lent.
25. The Annunciation of the Blessed Virgin Mary.
26. Fourth Sunday in Lent.

CHRISTMAS DAY: *prepared by the Massachusetts S. S. Society, and sold at their Depository, 13 Cornhill, Boston, &c.*

This is in the smallest primer form of children's books, and has been sent us by a western friend, to show what modes our neighbors take to foster even in *their young children* the worst feelings towards the Church: and another object of our friend seems to be the very natural desire that Churchmen should look well before they purchase books from establishments which put forth such stuff as this.

It would seem difficult to compress into six little pages, under the pretence of teaching religious truth, so much of bad passion. We give the following commencement of this affair, to show how some folks can indulge their tempers:

"A large number of people, in Christian lands, look upon Christmas as the day upon which JESUS CHRIST was born, and observe it by dressing up the meeting-house in evergreens, and putting sprigs of pine and fir in their windows, and feasting and dancing, and all manner of frolics and sports. But our pilgrim fathers did not do so, nor do we, their children of the Congregational Church which CHRIST founded and they perpetuated."

Now here is a sample of Christian teaching fitted for anything better than the encouragement of that charity that hopeth all things. How long has it been since the good puritan festival of thanksgiving was not marked by "feasting and dancing, and all manner of frolics and sports?" As to decorating "the meeting-house" with evergreens, we do not remember an instance of the practice among the Congregational people of New England. The term *meeting-house* is their own; and then how strange it is, if the Congregational Church was founded by CHRIST, that it should have been left to so late a period as the landing at Plymouth Rock.—*Gospel Messenger.*

*Confirmation.*—Bishop De Lancey visited Batavia, on Sunday, the 15th of January, on which occasion services were held in St. James's Church, in the morning, afternoon, and evening. Prayers were read in the morning by the Rev. Mr. Bolles, the rector of the parish, assisted by the Rev. Mr. Noble, who read the lessons, and the bishop preached. In the afternoon, the bishop read prayers, and the Rev. Mr. Bolles preached; and in the evening the Rev. Mr. Millett, of Stafford, read prayers, and the bishop preached and confirmed 5 persons. This church has been greatly improved by the erection of commodious side galleries, which being light and airy in construction, with a circular stairway within the church, and all corresponding very aptly with the architecture of the building, add both to the beauty and convenience of the edifice, and reflect credit on the zeal and liberality of the parish. Full and attentive congregations attended these several services.—*Ib.*

DIOCESE OF MARYLAND.

*Ordinations.*—On the fourth Sunday in Advent, being the winter ordination, in the parish of Coventry parish, at Rehoboth, Somerset county, the bishop admitted to the holy order of deacons, Mr. John Crosdale; and to the priesthood, the Rev. Samuel Grant Callahan. Morning Prayer was read by the Rev. Kensey Johns Stewart. After morning prayer, the bishop delivered a discourse on Confirmation, and administered the rite to 13 persons. He then preached the Ordination Sermon. The Rev. Henry Crosdale presented the candidate for the diaconate, and the Rev. Mr. Stewart the candidate for the presbyterate; Messrs. Crosdale and Stewart joining in the imposition of hands in the last instance.—*Banner of the Cross.*

DIOCESE OF PENNSYLVANIA.

*Ordination.*—On Wednesday, January 11th, in the Church of the Holy Trinity, West Chester, the Rev. Joshua Weaver, deacon, was admitted to the holy order of priests, by Bishop H. U. Onderdonk. Morning prayer was conducted by the Rev. W. Peck, the sermon was delivered by the bishop, and the deacon presented by the Rev. W. H. Rees.—*Ib.*

*Clergy of the Protestant Episcopal Church, residing in the cities of New York and Brooklyn, with their respective residences.*

Onderdonk, D D, Rt. Rev Benjamin T, 106 Franklin.
Anthon, D D, Rev Henry, Second Avenue, corner of 10th street.
Balch, Rev. Lewis P. W., 50 Great Jones.
Berrian, D D, Rev William, 50 Varick.
Carder, Rev. J. D., Fort Hamilton, New York Harbor.
Cooke, Rev James W., 68 Jane street.
Dowdney, Rev. John, Williamsburgh.
Eastburn, D D, Rev Manton, 10th street, near Fifth Avenue, rear of the church.
Evans, Rev. Benjamin, 360 Broome.
Forbes, Rev John M., 371 Hudson.
Frazer, Rev Alexander, 120 Orchard st.
Hackley, Rev. Charles W., 125 Bleecker street.
Haight, Rev Benjamin I., 3 Rutgers Place.
Harris, Rev. Nathaniel S., 281 Broadway.
Hawks, D D, Rev Francis L, Flushing, L. I.
Higbee, Rev Edward Y., 159 Chambers.
Hoyt, Rev. Ralph, 3d Avenue, on 123d street.
Huddart, Rev. R. Townsend, 422 Houston.
Jackson, Rev. Charles D., Waverly Place, corner of Greene.
Jones, Rev Charles, Morrisania.
Jones, Rev Lot, 192 Allen.
Lyell, D D, Rev Thomas, 77 Anthony.
McVickar, D D, Rev John, 8 College Green.
Mead, Rev. Edward N. 103 Amity street.
Millett, Rev. James, 24 Waverley Place, cor. Greene.
Milnor, D D, Rev James, 82 Beekman.
Mines, Rev. Flavel S., 64 Varick street.
Morris, Rev William, 76 Varick.
Ogilby, Rev. John D., Theological Seminary, Chelsea Square, Twentieth street.
Pardee, Rev. Isaac 453 Houston.
Parker, Rev. Benjamin C. C., 589 Broadway.
Peck, Rev Isaac, 139 Grand st.
Pound, Rev. Jesse, 27 West Washington place, (late Barrow st.)
Price, Rev Joseph Henry, 22 Bleecker st.
Pyne, Rev. Smith, Eleventh street, near Fifth Avenue.
Richmond, Rev William, Bloomingdale.
Seabury, D D, Rev Samuel, 365 Hudson.
Shimeall, Rev Richard C., 47 Amos-street.
Smith, D. D. Rev Hugh, 206 Twentieth, next to St Peter's Church.
Taylor, D. D., Rev Thomas H. 1 Rector.
Turner, D D, Rev Samuel H, Theological Seminary, Chelsea Square, Twentieth.
Vaughan, D. D., Rev. John A., 55 Morton.
Verren, Rev. Antoine, 99 Franklin.
Wainwright, D D., Rev Jonathan M., 10 Hubert.
Walter, Rev. William H., 74 Eighth street.
Wayland, Rev. John, No. 12 University Place.
Williamson, Rev. Charles H., 35 Murray street.
Wilson, D D, Rev Bird, Theological Seminary, Chelsea Square, Twentieth.

*Brooklyn.*

Blake, D. D., Rev John L., Court near Butler.
Carter, Rev. Lawson, Smith st., corner of Livingston.
Cutler, D. D., Rev Benjamin C., 1 Sands street.
Diller, Rev. J. W., Washington Avenue, opposite the Collegiate Institute.
Goddard, Rev. Kingston, Jeroleman street, opposite Sidney Place.
Henry, D. D., Rev. Caleb S., cor. Willoughby and Jay
Hunter, Rev Joseph, Classon Avenue.
Johnson, Rev Evan M., corner of Pearl and Johnson.
Lewis, Rev. William H., No. 9 Tillary street.
Messenger, Rev John F., Butler, 3 doors from Smith.
Page, Rev. William P., Lawrence street, near Myrtle.
Stone, D. D., Rev. John S., next door to Christ Ch.

*Williamsburgh.*

Clapp, Rev. Caleb, No. 3 South Third street.
Haskins, Rev. Samuel M., No. 4 South Third street.

*Jersey City, N. J.*

Barry, D. D., Rev. Edmund D., Essex-street.

## DIOCESAN RECORD.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

*Dutchess County.* Feast of the Conversion of St. Paul, Wednesday, January 25, consecrated St. Paul's Church, Pleasant Valley. The Instrument of Donation and of request for consecration, by the Vestry, was presented to the Bishop by John Beadle, Esq., Senior Warden, and read by the Rev. Sheldon Davis, Missionary at Pleasant Valley and Lithgow. The Sentence of Consecration was read by the Rev. George B. Andrews, Rector of Zion Church, Wappinger's Creek, and Morning Prayer by the Rev. William H. Hart, officiating in St. Paul's Church, Poughkeepsie, assisted by the Rev. Homer Wheaton, Assistant Minister of Christ Church, Poughkeepsie, who read the Lessons; and the Sermon preached by the Bishop.

In the evening, confirmed 1 in the same church.

*City of New York.* Fourth Sunday after the Epiphany, January 29, confirmed 33 in St. Clement's Church.

Tuesday, January 31, confirmed at her residence a sick member of St. Thomas' Church.

BISHOP ONDERDONK'S APPOINTMENTS FOR THE ANNUAL CONFIRMATIONS IN THE CITIES OF NEW YORK AND BROOKLYN.

Septuagesima Sunday, February 12, Emmanuel Church, *Brooklyn.*

Quinquagesima Sunday, February 26, St. Peter's Church, *New York.*

Second Sunday in Lent, March 12, Mission Church of the Holy Evangelists.

Fourth Sunday in Lent, March 26, Mission Church of the Epiphany.

Fifth Sunday in Lent, April 2, All Saints' Church, P. M.

Sunday next before Easter, April 9, Church of the Nativity.

Second Sunday after Easter, April 30, St. Luke's Church, *Brooklyn.*

## NOTICES.

☞ THE LARGE CHAPEL OF THE NEW YORK UNIVERSITY is now open for Divine Service, under the ministrations of the Rev. Mr. Shimeall, every Sunday, *Morning and Evening*, at the usual hours.

N. B. At evening, (7 o'clock,) Mr. S. will confine himself to a series of Discourses on UNFULFILLED PROPHECY. Subject, next Sunday evening, *Examination and Refutation of the Theory, that the Millenial State of the Church is already Past, as advocated by Professor Bush, and others.*

Episcopalians generally, are respectfully invited to attend. Feb. 4, 1843.

CHURCH OF THE REDEMPTION.

The *Ninth* of the series of Sermons to the Young will be preached on Sunday evening next, in the Church of the Redemption, in Sixth street, near Second Avenue, by the Rev. John Wayland. Feb. 4, 1843.

MISSION CHURCH OF THE HOLY EVANGELISTS.

The ladies of the Mission Church of the Holy Evangelists are now busily engaged in making up clothing for the poor of the Church, from the materials sent to them by the benevolent, for which they are thankful.

Many poor and deserving women are deprived of the privilege of attending Church for the want of necessary clothing, and very many children of the Sunday school.

Spare garments or materials suitable, or that may be made so, for women and children's wear, will be thankfully received and judiciously bestowed.

Packages directed to the Ladies' Sewing Association of the Mission Church of the Holy Evangelists with the names of the donors, and left at the house of Rev. Mr. Evans, 360 Broome street; with Mrs. Banning, 270 Greenwich; Mrs. Hinton, 23 Barclay street; or with any lady of the Association, will be duly acknowledged.

New York, February 4, 1843.

## ACKNOWLEDGMENTS.

MISSION CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

From Mrs Col Fish, $5, and a parcel of ready made garments. From an unknown friend, half a piece of Canton Flannel, also, half a piece of Muslin. By Swords, Stanford & Co, from Mrs T Reese, $5. From A, $10. For the poor of the Church of Epiphany, by the hands of T C B, $5.

LOT JONES, 192 Allen street.

N. B. Further donations are respectfully solicited—they will be thankfully received, if left with Swords, Stanford & Co, 152 Broadway; at the Church Depository, 20 John street; with Mr. Sparks, at the office of the Churchman, 111 Nassau street; or at the residence of the Missionary, 192 Allen street.

February 1, 1843.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The treasurer thankfully acknowledges the receipt of the following sums:—

From Albany Bible and Prayer Book Society, for Prayer Books sold, $26. Mrs Pickersgill, annual, $2. William Barnes, Sen, do, $2. Offerings from two small children of a country clergyman, $1. Total amount, $31.

Donations and subscriptions thankfully received by
THOMAS BROWNING, Treasurer,
THOMAS C. BUTLER, Agent,
At the Depository, 20 John street.
New York, February 1, 1843.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

From J W Wright, treasurer of the Diocese of North Carolina, for Tracts and Almanacs, $51 41. Rev Benj Evans, annual $1. Rev Jacob W Diller, do, $1. Total amount, $53 41.

Donations and subscriptions thankfully received by
THOMAS BROWNING, Treasurer,
THOMAS C. BUTLER, Agent,
At the Depository, 20 John-street.
New York, February 1, 1843.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.

The Treasurer acknowledges the receipt of the following sums, viz:

From Mrs J I Mumford, donation, $2. St Barthomew's ch, New York, Rev S P W Balch, rector, from the offerings, $101 59. St John's ch, Monticello, Rev E K Fowler, rector, $5. Church of the Epiphany, New York, Rev Lot Jones, collection, $20 14. Total amount, $128 73.

C. N. S. ROWLAND, Treasurer,
February 1, 1843. 55 Water-st.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of Jan. 25, has received the following contributions, viz.:

Collection in St Bartholomew's ch, New York, on Sunday evening, Jan 22, one half, $156 37; offerings of St Thomas' ch, do, one half, $50; Christmas offerings of Sunday school of Christ ch, Balston Spa, per Rev D Balcock, $6; contribution of St John's ch, Kanawha Court House, Va, per James A Lewis, Esq, $9; Christmas offerings of the Sunday school of the same, $3; collections in St Peter's ch, New York, Jan 22, per Rev Dr Smith, $61 15; collection in Trinity ch, St Augustine, (a missionary station,) per Rev F H Rutledge, $15. Through T J Loney, Esq, R A in Baltimore, Christmas offerings of male Sunday school, St Paul's ch, Baltimore, $3 37; female do, $4 01—$7 38; All Saints' ch, Frederick, family missionary box, $26 27; Christmas offerings of St Ann's ch, Annapolis, $24 40; Christ ch, Queen Caroline parish, $15—$73 05. From a parishioner of St Mark's ch in the Bowery, per Rev Dr Anthon, $50; contribution of St Paul's ch, Springfield, Illinois, of which $2 is from its Sunday school, per Rev Charles Dresser, $17; from E, post marked New Haven, $10; Bishop Chase, cash paid by him to Rev Charles Dresser, $10; Centurion ch, Old Point Comfort, Va, per Rev M C Chever, rector, $8; St John's ch, Hampton, Va, by the same, $4. Through E Wilcox, R A in Phil, from Sunday school of St Stephen's ch, Wilkesbarre, Pa, for Bishop Chase, Rev B B Claxton, rector, $1 50; Christmas offerings of St Paul's ch, Steubenville, Ohio, Rev J Morse, rector, one half, $6 33; Sunday school offerings of same, one half, $1; donation through W Stavely & Co, one half, $1 25; Christmas offerings of Sunday school of Christ ch, Phil, one half, $5; Sunday schools of Trinity ch, Southwark, Phil, including a birthday thankoffering of a little girl of $2 50, Christmas offerings, one half, $14 42; Christmas offerings from Sunday school of St Peter's ch, Phil, $0 25; do do, St John's ch, Norristown, Pa, one half, $7 50; female missionary society of St John's ch, Northern Liberties, Phil, one half, $40; Christmas offerings of male Sunday school of St James' ch, Phil, $2 69; Sunday school, St Andrew's ch, Wilmington, Del, per Everett Thomas, Esq, treasurer, one half, $5 50; do, Sunday school, Dowington, Pa, two weeks old, $0 52; do do, St Paul's ch, Phil, per T Latimer, $3 80; do do, Church of the Messiah, Southwark, Phil, for Bishop Kemper, $1 50; a friend to missions, one half, $10; female benevolent society of Christ ch, Brownsville, Pa, per Miss Kennan, treasurer, one half, $9 59; Mrs M Bowman of the same church, one half, $2 75; an Episcopalian of Chester co, Pa, one half, $25; Rev R W Goldsborough, Easton, Md, one half, $2 50; Christ ch, Phil, per Mr Kempton, warden, $91 14; Christmas offerings of Sunday and infant schools of St James' ch, Phil, one half, $2 50; female Sunday school of Trinity church, Phil, per Rev Dr Coleman, $57 15; missionary association of St James' ch, Phil, appropriated by the ladies of the "Bee Hive," $120; male Sunday school of Trinity ch, Southwark, $41 75; Sunday school of St Luke's ch Germantown, Pa, for missionaries in Illinois, per Rev J Rodney, $10; Christmas fund, St Luke's ch, Phil, one half, $5—$468 64. Collection in Christ ch, Louisville, Ky, per Benj O Davis, Esq, treasurer, $31. Total amount, $1272 21.

*Errata.*—The contribution of $13 22, received from Christ church, Brooklyn, L. I., Dec. 10, was from the Sunday school of that parish, and not from the congregation.

In the acknowledgments of Jan. 18, the Christmas offerings of Trinity church, Morestown, N J, of $17 28, should have been credited to Trinity church, Princeton, N J, and $10 to Trinity church, Morestown, Christmas offering.

THOMAS N. STANFORD, Treasurer,
At the store of Swords, Stanford & Co,
Feb. 1, 1843. 152 Broadway, New York.

FOREIGN MISSIONS.

The treasurer acknowledges the receipt of the following sums since last report:

From George Parrott, Esq, Hamburg, S C, $50; Rev J H Hicks, Rutland, Vt, $1; half of collection at Missionary meeting at St Bartholomew's ch, 22d inst, including half the offerings of St Thomas' church, at same place, $206 37; Rev E M P Wells of Boston, for Palestine, $50; ladies of St Stephen's ch, New York, for support of female beneficiary at Athens, 2d annual payment, per Mrs M E Dominick, $80; from Trinity ch, Fairfield, Ct, per Rev N E Cornwall, $6. From J Loney, Esq, R A, Baltimore, Christmas offerings of St Paul's ch Sunday school, Baltimore, for church at Galveston, $3 37; from All Saints' ch, Frederick, a little boy's missionary box, $6 20; do, Sunday school Christmas offerings, for Africa, $30, for Athens, $20—$50; do, a family missionary box 2d annual payment for support of John Contee, Africa, $20—$76 20. From an unknown friend, per Rev M A Curtis, Hillsboro', N C, $5; from Mrs Julia Perry, Bristol, R I, for support of Thomas F Fales, Africa, 2d annual payment, $20; from Miss N B Perry, Bristol, R I, for support of N B Fales, Africa, 2d annual payment, $20; from St Michael's ch, Bristol, R I, per Rev John Bristed, rector, from female missionary society, $20; monthly concert, $15 75; Benjamin Hall, $5; Sally Peck, $5; Joseph Coit, $1; B B, $2; C P, $1; H S, $1; E S, $0 25; R S M, $2—$53. Through C N S Rowland, Esq, from St John's ch, Hampton, Va, Rev M L Chevers, rector, $3 50. Total, $574 44.

J. SMYTH ROGERS, Treasurer.
New York, February 1, 1843.


RECENTLY PUBLISHED, BY
*JOS. ROBINSON, BALTIMORE,*

BISHOP BULL'S Vindication of the Church of England, price 50 cents.
Dodsworth's Discourses on Romanism and Dissent, price 50 cents.
Knox's Treatise on the Use and Import of the Eucharistic Symbols, price 50 cents.
Dr. Pusey's Sermon on the Day of Judgment, price 12½ cents.
Bishop Terrot's Primary Charge, price 6¼ cents.
Perceval on the Christian Priesthood, price 6¼ cents

IN PRESS,

The Book of Ratramn, the Priest and Monk of Corbey, commonly called Bertram, on the Body and Blood of our Lord. To which is added, an Appendix containing the Saxon Homily of Ælfric.
Feb. 4—4t

AN EPISCOPAL CLERGYMAN,

RESIDING in a healthy part of the country, from whence there is a daily communication with New York by steamboat, proposes to establish a Select Classical School of 15 scholars. The best instruction in the Latin, Greek and English Languages will be given, and in all other branches requisite for an admission into College.

Terms—$125 per annum, payable half yearly in advance. If 6 scholars are secured by the 15th of March, the school will be opened in April.

Reference—Dr. Seabury, Editor of the Churchman. Feb. 4.

THE BRITISH CRITIC, AND QUARTERLY THEOLOGICAL REVIEW,
*FOR JANUARY, 1843,*
JUST RECEIVED PER CALEDONIA.

*Contents.*

1. St. Anselm and William Rufus.
2. Mrs. Trollope's Italy.
3. Monumental Devices and Inscriptions.
4. Dante, and the Catholic Philosophy of the Thirteenth Century.
5. The Rev. D. T. K. Drummond's withdrawal from the Church.
6. Williams's Poems, The Cathedral, &c.
7. Church Authority.
8. The Sees of St. Asaph and Bangor.
9. Agricultural Labor and Wages.
10. Episcopal Changes of the Past Year.
11. Notices of Books, &c.

☞ Subscription, Four Dollars per annum.

IMPORTED AND FOR SALE BY
WILEY & PUTNAM,
Booksellers, Publishers, and Importers,
161 *Broadway.*
February 4.

IMPORTANT EPISCOPAL WORKS,
Recently published by
D. APPLETON & CO.,
200 Broadway, New York.

THE History of the Reformation of the Church of England, by Gilbert Burnet, D. D., late Lord Bishop of Salisbury; with the Collection of Records and a copious Index, revised and corrected, with additional Notes and a Preface, by the Rev. E. Nares, D. D., late Professor of Modern History in the University of Oxford. Illustrated with a Frontispiece, and 23 elegantly engraved Portraits, forming four elegant 8vo vols., $8.

An Exposition of the Thirty-nine Articles of the Church of England, by Bishop Burnet. With an Appendix, containing the Augsburg Confession, Creed of Pope Pius IV, &c., revised and corrected, with copious notes and additional references, by the Rev. James R Paige, A. M. of Queen's College, Cambridge. In 1 handsome 8vo. vol., $2.

An Exposition of the Creed, by John Pearson, D. D., late Bishop of Chester. With an Appendix, containing the principal Greek and Latin Creeds. Revised and corrected by the Rev. W. S. Dobson, M. A., Peterhouse, Cambridge. 1 handsome 8vo. vol., $2.

A Treatise on the Church of Christ. Designed chiefly for the use of students in Theology. By the Rev. Wm. Palmer, M. A. of Worcester College, Oxford. Edited, with Notes, by the Right Reverend W. R. Whittingham, D. D., Bishop of the Protestant Episcopal Church in the Diocese of Maryland. 2 vols 8vo handsomely printed on fine paper, $5 00.

The Early English Church, or Christian History of England in early British, Saxon, and Norman Times. By the Rev. Edward Churton, M. A. With a Preface by the Right Rev. Bishop Ives. 1 vol. 16mo., elegantly ornamented. $1 00.

Learn to Die. Disce Mori, Learn to Die: a Religious Discourse, moving every Christian man to enter into a serious Remembrance of his End. By Christopher Sutton, D. D., late Prebend of Westminster. 1 vol. 16mo., elegantly ornamented. $1 00.

Meditations on the Sacrament.—Godly Meditations upon the most Holy Sacrament of the Lord's Supper. By Christopher Sutton, D. D., late Prebend of Westminster. 1 vol. royal 16mo., elegantly ornamented. $1 00.

The Golden Grove; A Choice Manual, containing what is to be believed, practised, and desired, or prayed for; the prayers being fitted for the several days of the week. To which is added a Guide for the Penitent, or a model drawn up for the help of devout souls wounded with sin. Also Festival Hymns, &c.; by the Right Rev. Bishop Jeremy Taylor. 1 vol. 18mo., 50 cts.

Outline on the Argument against the Validity of Lay Baptism; by the Rev. John D. Ogilby, A. M., Professor of Ecclesiastical History. 1 vol. 12mo. 75 cts.

Discourses and Dissertations on the Scriptural Doctrines of Atonement and Sacrifice, and on the Principal Arguments advanced, and the Mode of Reasoning employed by the Opponents of those Doctrines, as held by the Established Church. By the late Most Rev. Wm M'Gee, D. D., Archbishop of Dublin. 2 vols. royal 8vo. $5.

Sermons to a Country Congregation. By Augustus Wm Hare, A. M., late Fellow of New College, and Rector of Alton Barnes. 1 vol. royal 8vo. $2 25.

*A Manual for Communicants;*

Or the order for Administering the Holy Communion; conveniently arranged with Meditations and Prayers from Old English Divines, being the Eucharistica of Samuel Wilberforce, M. A., Archdeacon of Surry, (adapted to the American service.) Convenient size for the pocket. 37½ cts.

☞ All the above works likewise for sale at the New Episcopal Bookstore of
GEO. S. APPLETON,
Jan. 28. 148 Chestnut st., PHILADELPHIA.

ILLUSTRATED EDITION OF THE BOOK OF COMMON PRAYER.

THE publisher of this work, anxious that there should be no possible misunderstanding as to the terms upon which it is offered to subscribers, begs leave to state to the public the following conditions, which will be strictly adhered to. Single numbers of the work will be delivered to subscribers at 31¼ cents, each payment to be made on delivery. Those who subscribe $6 in advance for the Prayer Book, or $12 for the two volumes of Prayer and Commentary, will receive with the last number of each volume a morocco cover, richly embossed, with a view of the exterior and interior of Trinity Church, New York; or if preferred, the cover will be finished with a richly embossed margin alone. These covers are to be of the very best Turkey morocco, and the subscriber can designate the color preferred. The advantages thus offered to the subscribers who pay in advance, will be $1 75, thus estimated: they get the work for 25 cents less than other subscribers, and also obtain a handsome cover in which to bind their volumes, worth at least $1 50 each.

In order that all subscribers may receive the advantage due to their liberality in extending an early patronage to an undertaking which involves a heavy expenditure, and which it is believed will prove an honor to the country, the assurance is hereby given that the work, when completed, shall not be sold to non-subscribers under an advance of about 33⅓ per cent., that is, the volume and cover, which will cost subscribers in advance only $6, will cost non-subscribers $7 75.

H. W. HEWET,
February 4, 1843. 281 Broadway.

NEWMAN'S PAROCHIAL SERMONS.
*D. APPLETON & CO.,*
200 BROADWAY,

RESPECTFULLY inform the CLERGY and LAITY of the Protestant Episcopal Church, their intention of publishing, as soon as a sufficient number of subscribers are obtained,

PAROCHIAL SERMONS,
BY JOHN HENRY NEWMAN, B. D.,
Fellow of Oriel College, Oxford.

It is proposed to print the six volumes of the London edition, (which now cost eighteen dollars,) in two handsome volumes for FIVE DOLLARS, to match in size and style, Palmer's Treatise on the Church, lately issued by them.

In soliciting the patronage of the Clergy and Laity of the Church, they refer with pleasure to the following highly recommendatory letters:

*From the Bishop of New York.*

It gives me great pleasure to hear of your design to publish an American edition of the Rev. John Henry Newman's Parochial Sermons. From a partial acquaintance with them by my own perusal, and a knowledge of the opinion entertained of them by brethren in whose correct views and sound judgment I have the fullest confidence, I have no hesitation in regarding these sermons as eminently calculated to promote the knowledge and practice of genuine evangelical religion.

I have long, gentlemen, cherished a grateful sense of the obligation under which all true friends of that religion lie to you for the great good which your press has done to its cause. I cordially commend the present enterprise as worthy of all patronage, and would be glad to have these volumes of sermons in the possession of every family in my diocese. For simplicity and godly sincerity, for humble and child-like reliance on the word of God, and for close, pointed, and uncompromising presentation of the truths and duties of the Gospel, I know not their superiors; nor their equals, except it be in the well known and generally approved "Plain Sermons, by Contributors to the Tracts for the Times."

To all then who love the Gospel, and desire true instruction therein, I unhesitatingly commend Newman's Parochial Sermons.

Wishing you success in the truly good work to which your press is so largely contributing, I have the honor to be, gentlemen, with great respect,

Yours very truly,
BENJ. T. ONDERDONK.

New York, Dec. 7, 1842.

*From the Bishop of New Jersey.*

I highly approve your proposal to reprint Mr. Newman's admirable Parochial Sermons, and desire for them the most extended circulation. Much as I have been gratified by your republication of many excellent books, the heirlooms which the Church of England has derived from ancient piety and learning, or the production of the vigorous minds and fervent hearts that now adorn while they defend her altars, I have looked and longed for an edition of these sermons, as your noblest contribution to the sacred literature of the times. Mr. Newman's Sermons are of an order by themselves. There is a naturalness, a pressure towards the point proposed, an ever salient freshness, about them, which will attract a class of readers, to whom sermons are not ordinarily attractive. Again, they are of a wonderful comprehension. While they are not above the level of the plainest readers, they will interest and satisfy the highest and most accomplished minds. With the most intellectual persons, they will win their way, I am sure, as no modern productions of this sort have done. But all these are but incidentals to their sterling and imperishable worth, as expositions of the truth of Holy Scripture, and exhortations to the duties of the Christian life, urged to the heart with an earnestness and unction scarcely paralleled; above all, carrying with them a force beyond all argument, beyond all eloquence, in the living power of holiness with which they are instinct, to rouse the careless, to steady the wavering, to sober the worldly, to animate and elevate the humble seeker of the kingdom of God and its righteousness, and to imbue the age with, what it needs the most, humility and heavenly mindedness. I shall welcome your proposed volumes as powerful auxiliaries to my exertions to set forth the Gospel in the Church: and devoutly pray that God may bless them to the edification of many souls, and to the advancement of the pure and peaceful kingdom of His blessed Son.

Bidding you "God speed!" in your career of useful and most honorable enterprise, I am faithfully your friend,
G. W. DOANE.

Riverside, St. Andrew's Day, 1842.

*From the Bishop of North Carolina.*

Raleigh, Nov. 28, 1842.

Your letter announcing your intention to republish the *Parochial Sermons of the Rev. John Henry Newman, B. D.*, Oxford, has given me sincere pleasure. In compliance with your request for my opinion of them, I do not hesitate to say,—after a constant use of them in my closet, and an observation of their effect upon some of my friends, for the last six years,—that they are among the very best practical sermons in the English language; that while they are free from those extravagances of opinion usually ascribed to the author of the 90th Tract, they assert in the strongest manner the true doctrines of the Reformation in England, and enforce with peculiar solemnity and effect that holiness of life, with the means thereto, so characteristic of the Fathers of that trying age.

With high respect and esteem, your friend and servant,
L. S. IVES.

*From the Bishop of Maryland.*

Dec. 17, 1842.

I am glad that you design to publish Mr. Newman's Sermons. The portions of their contents about which there is a difference of opinion, are not to be set in the scale against the general tendency of the volumes.—Deeply spiritual, and searching the reader's heart with no ordinary insight into its recesses, they cannot fail to quicken faith, alarm lukewarmness, expose hypocrisy, detect unbelief, and powerfully stimulate the sinner to repentance and the believer to renewal and increase of holiness. Nowhere have I seen Christ crucified, yea, rather risen again, set forth with more plainness. By no practical writings have I been more strongly moved to loathing of sin, and utter renunciation of self-dependence. Man's helplessness and the all-sufficiency of Christ, are nowhere to be found set forth with greater earnestness of enforcement and variety of illustration.

Very respectfully, your obedient servant,
W. R. WHITTINGHAM.

*From Rev. Dr. Seabury, (editorial notice in Churchman.)*

We are pleased to learn that D. Appleton & Co. contemplate the republication of Mr. Newman's Sermons. The English copy now forms six volumes, and cannot be furnished to purchasers at a less price than $3 a volume. The American copy, if published, will give the same amount of matter in two volumes, at $2 50 a volume; making a difference of 13 dollars. The work will be put to press as soon as a sufficient number of subscribers are obtained to indemnify the publishers.—We can hardly doubt that many of our readers, on seeing this notice, will hand in their names. The sermons of Mr. Newman have already in this country produced the happiest effects, and we have long and often desired their republication, in order that the sphere of their influence may be enlarged.

☞ The publishers will be exceedingly obliged, if such as desire to procure the work will give immediate notice to them, or through their respective booksellers, as it is their design to put the work to press so as to deliver it to subscribers early in the spring. They will print only a limited number, or as may be called for by the subscription. Those who are interested in promoting the sale of this valuable publication at so small a price, will oblige the publishers by sending them a list of such of their friends as may be disposed to unite with them in circulating the work.

D. APPLETON & CO.,
Publishers, New York.
GEORGE S. APPLETON, Philadelphia.

The publishers of the following papers will confer a favor by copying the above advertisement, sending the paper by mail; and shall receive therefor a copy of the work as soon as published: Gospel Messenger, Utica; Gospel Messenger, Charleston; Western Episcopal Observer, Cincinnati; Episcopal Recorder, Philadelphia; Banner of the Cross, do.; Christian Witness, Boston; Church Chronicle, New Haven; Southern Churchman, Alexandria. Jan. 14—3t

MANT & D'OYLY'S BIBLE.

A FEW SETS of Bishop Hobart's edition of this invaluable Family Commentary may be had on application to the publishers, or to
JAMES A. SPARKS,
111 Nassau street, Office of the Churchman.
August 20—tf

KNIGHT & COLBURN,
*BOOKSELLERS,*
BALTIMORE, MD.

CHURCH MUSIC and other works, published by J. A. Sparks, 111 Nassau st., New York, constantly on hand and for sale as above. Jan. 28.

FAMILY SCHOOL.

THE subscriber offers to receive into his family and instruct, a select number (*six only*) of Pupils preparatory for the College or the Counting Room.

The Government will be parental, the Instruction practical. Every attention will be paid to the formation and culture of moral and religious habits; and also to the formation of correct mental habits.

The terms for Tuition, Board, Fuel, Lights, &c., the pupil furnishing his own bed or mattress, bedding, bedstead, books and stationery, as at other schools, will be $150 per annum, payable semi-annually in advance.

Reference to Hiram Ketchum, Esq., and to Morris Ketchum, Esq., whose sons are now with the subscriber.

DAVID H. SHORT.
St. James' Parsonage, North Salem,
Westchester co., N. Y., Jan. 20, 1843.
Jan. 21—4t

CHURCH MUSIC.

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Bishop of the Diocese of New York
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He begs leave to refer on this subject to the Right Rev. the Bishop of New York, the Right Rev. Bishop Chase of Illinois; the Rev. Messrs. D. S. Lewis, St. Francisville, La.; W. D. Cairns, Columbus, Ga.; J. A. M'Kenney, Cambridge, Md.; Rev. Dr. Seabury, New York; C. N. S. Rowland, and Cornelius Oakley, Esqs., New York; Rev. W. F. Walker, Saratoga Springs, N. Y.; and Rev. Dr. Chase, of Bellows' Falls, Vt. Dec. 3.

## THE PRIESTHOOD.

A Sermon preached in St. John's Church, Hartford, on the Autumnal Ordination Sunday, MDCCCXLII.; when the Bishop of Connecticut admitted to the Holy Order of Priests, the Minister of the Parish.

BY JOHN WILLIAMS, M. A., RECTOR OF ST. GEORGE'S CHURCH, SCHENECTADY.

*(Concluded.)*

The great Sacrament of the Jewish economy continued, as in the Patriarchal, to be bloody sacrifice; accompanied with what were peculiarly prefigurative of the unbloody Sacrifice of the Christian Eucharist, meat offerings and drink offerings of bread and wine. [a] A peculiar and complicated system of sacrifices, guarding them from profanation, and making them more clearly and minutely typical of the one great sacrifice, was now enjoined by Almighty GOD. But how clearly herein, do we perceive the Church of GOD, exercising the sacerdotal power by her Priesthood in the self-same rite, only differently arranged.

Turn now from this division of the Priestly office, and in such sentences as these read its duty of preaching and teaching, whereby the Jewish Church exercised her prophetical office: "They shall teach Jacob thy judgments and Israel thy law." "The Priests' lips should keep knowledge, and they should seek the law at his mouth; for he is the Messenger of the Lord of Hosts." "Because thou hast rejected knowledge I also will reject thee, that thou shalt be no Priest to me." [b] It is indeed not to be doubted that this office was exercised by the Jewish Priesthood, in a very different way from what it is by the Christian. But a change of mode is not a change of principle. Besides, it may be questioned if the difference be so great as has been imagined by those who are disposed to see the Christian Church exercising her Prophetical Office, in the sermons and instructions of her Clergy only. Behold her rather, teaching through her Priesthood in her Creeds and Offices: and then see how striking is the analogy between this, and the teaching of the Jewish Priests, by proclaiming the Law, and performing the sacred offices of their ritual. [c]

It has been already observed, that in this present economy, the Civil Rule is disjoined from the Ecclesiastical. We shall therefore reasonably expect to find the latter more clearly defined and stated. And we shall most evidently find it, in "the superintendence of the ceremonies and regulations which respected the instituted mode of worship;" in the appointment of the festival days; in the determination of what was clean and unclean; in the administration of the Law; and in the power of blessing; all which belonged to the Priesthood. [d]

So then wrought the Church of GOD, as developed in the Jewish economy. Still exercising her inherent powers, derived upon her from the threefold office of her Head; still perpetuating the same true Faith; still the LORD's mystical body. And so long as the three essential powers of the Priesthood continue, what matters it to the question of its identity, that the mode of its arrangement should be changed? Was bloody Sacrifice any thing else under the Jewish Law than in the Patriarchal Church, because it was regulated by written laws, and no longer left to traditional usage? Because it was offered in GOD's one Temple, and not on the Family Altar? Certainly it was not. Nor could the Order offering it be different, because differently arranged, so long as its essential powers remained unaltered. Pass we onward, therefore, to the Christian Church.

The "fullness of time" arrived. The second Dispensation was drawing to its close. The periods pointed out by prophecy, had elapsed. The one unchangeable High Priest, and very Sacrifice, tabernacled with us in the veil of human flesh, GOD and Man, in one CHRIST. At length, conclusion of his human life, came the Passion on the Cross. Here was offered in man's sight, the Sacrifice which had ever been present in the sight of GOD: CHRIST having first offered it Himself under the symbols of Bread and Wine. [e] In it were concluded, fulfilled and abolished, all the types and shadows of the Jewish ritual. Bloody Sacrifice was ended. For the saving Blood which it prefigured had flowed on earth. The Priesthood was removed from the tribe of Levi, and in the person of our LORD himself, assumed to the regal tribe of Judah, from which he had sprung. [f] So, the Church was forever freed from the old and ceremonial Law.

But, because she is thus freed, is she herself at an end, and her office abolished, and her power withdrawn? Because the Priesthood is removed from Levi, and assumed into the person of our LORD, is it therefore never to be derived upon other earthly Priests? Because the prefigurative Sacrifice is abolished, must it needs be that there is no commemorative one? Because the blessings of redemption are to be openly given to all mankind, does it therefore follow that there is no longer an agent by whom they shall be communicated? Such reasoning would certainly be strange. Nay, we should rather conclude, that inasmuch as the Sacrifice of our LORD, could be offered only once in man's sight though perpetual in Heaven; and Almighty GOD had hereupon instituted a rite in which men were led on to it, before it was so offered: so, after it had taken place, one would be instituted, in which they would be led back to it. That if a Church and a Priesthood were needed before the sacrifice on earth, they would be just as much needed after it. And is not such the fact? Do we find that any part of the Church's power is changed? That any of the essential powers of the Priestly Office are abolished? Is it not rather true, that the one remains; and that the others are merely translated from the Mosaic to the Christian Priesthood,—somewhat differently developed indeed,—there to remain till the end of all things, for precisely the same purposes for which they were originally imparted? Such is undoubtedly the doctrine of the Anglican Church, solemnly declared in Council. [g]

It is granted on all hands, that there is a Church under the new dispensation: and time would only be wasted in proving what no man denies. It is admitted too, that in this Church there is a Ministry. And it has never been questioned but the powers and duties of this Ministry were well summed up, in the three divisions; administering the sacraments, preaching the word, possessing Ecclesiastical governance. [h] Now this being so, it is a difficult thing to see how the identity of the Office of Priest in the Patriarchal and Jewish, and of Minister in the Christian Dispensation, can be denied. Their essential powers are the same; the source whence they are derived is the same; the end for which they are exercised is the same also. [i] The conclusion, therefore, from the admitted circumstances of the case, is not obvious.

But it is abundantly confirmed by Holy Scriptures. The first born, as has been shown before, were originally GOD's Priests. Now hear how very solemnly in his second economy GOD himself substitutes others in their Office, the essentials of which remain unchanged. "Behold, I have taken the Levites from among the Children of Israel, instead of all the First-born." "I have taken the Levites for all the First-born of the Children of Israel—to do the service of the Children of Israel, in the tabernacle of the congregation." [j] Listen yet further to the words of prophecy concerning these sons of Levi. Says the last of the prophets,—closing the strain of Jewish prophecy, in tones of triumphant anticipation:—"Behold! the LORD shall suddenly come to his temple, even the Messenger of the covenant,—and he shall purify the sons of Levi, that they may offer unto the LORD an offering of righteousness: then shall the offering of Judah and Jerusalem be pleasant unto the LORD, as in the days of old." [k] But how can all this be? After the coming of the LORD, the Messenger of the Covenant, JESUS CHRIST, the Jewish offerings ceased, the Office of the sons of Levi was taken away. Yet the prophet says, "He will purify the Sons of Levi:" and "the offering of Judah" shall be pleasant! There can be but one way of explaining these apparent contradictions. The purified sons of Levi, are the Christian Priesthood. [l] They offer the spiritual offerings, of the Spiritual Judah, the Sacrifice of the Christian Church. Surely then the office in all three Dispensations is the same.

A word now as to the arrangement of the Office and its powers in the Christian Church, and our view of the Priesthood is closed. If we follow along the New Testament History, we shall find, that at three successive times and by three successive acts, did our LORD derive the threefold Office of the Priesthood upon His Apostles. They were first, and in the early stages of His Ministry on earth, commissioned to exercise the Prophetical Office, in preaching; [m] then, on the night preceding His crucifixion, when the memorial and bloodless Sacrifice was instituted in place of the prefigurative bloody one, in the words, "do this in remembrance of me," they have committed to them the Sacramental power; [n] and finally, at the time of the Ascension they are charged with the full power of rule and governance, and commissioned to exercise the threefold Office of the Church, either in their own persons or those of their successors, till the end of time. [o] But how is this Ministry and Priesthood to be perpetuated? The case is no longer what it was, in either the Patriarchal or the Jewish Church. The circumstances of being the First-born, or a Son of Levi, in the flesh, no longer entitle to the Priestly Office. But in accordance with the all-embracing spirit of the last Dispensation, wherein all men are brought "into one in CHRIST," this Office is forbidden to no man worthily seeking it. Still there must be some way of sealing his claim, and transmitting to him the Priestly power. For no man is a Priest, till he is received and commissioned, called and sent. And we evidently find all this, in the imposition of the Apostle's hands,—and therefore of their successors, for what they did was a pattern to coming times,—on the heads of the claimants of the Priestly Office. [p] For some time this Office and power seems to have rested with the Apostles only. At length, exercising herein the authority given by our LORD at His Ascension, they constituted two other Orders, and committed to each different portions of the Priestly power. Committing to the lowest Order of Deacons, authority to preach, and baptize, and minister in prayers, so making them sharers in the Priesthood. [q] Giving to the second Order of Priests, the fuller Sacerdotal power in offering the Eucharist, beside the authority of teaching, and a share in Rule, in the power of the keys, and of blessing. [r] But entirely reserving to themselves, and their successors in the Apostolate, the full authority of Rule, and the power of transmitting the Priestly Office. [s]

So, according to the testimony of Scripture, and the unvarying voice of the Christian Church, were and are that Church's powers exercised in her Priesthood, the last earthly one that shall be seen. I need not now pause, even were it possible to bring in the trains of argument by which all this has been proved again and again. For I trust I am speaking to those, who know these things full well; and who reverence the voice that utters them, through all her lengthened line of Priests, the voice of her, who is the "Keeper and the Witness" of all GOD's truth.

Behold then, Brethren, in what has now been said, the answer to the questions, What the Office of a Priest is? and Why needful? It is that Office through which in its threefold arrangement, the Church in her threefold authority operates upon the world; discharging the most high duties committed to her by her Head. And if so, who shall dare to question its necessity; who shall ask why or how it is needful? No man, unless he who does not know the plan of GOD in man's redemption. No man, unless he who *will* not know what is as clear as the sun in heaven. Behold too, Brethren, the unity and perpetuity of the plans of GOD. Look on that eastern land where the first man once walked. Race after race has come and gone. Kingdom after kingdom has arisen and disappeared. Yet there the threefold office of the Church is exercised in her depressed and mourning Priesthood, just as it has been ever since the Fall. There it shall be while this earth endures.

See too, in the very rites of this most solemn day, another, in the never ending chain of proofs of the Church's indefectibility. Each ordination that from week to week you read of, is a proof. But here it is to you a living verity. Look soon upon that altar stair, and behold the reality and life, of the service that you may have often read. See how a man shall there kneel down, and by the power imparted from our LORD, rise up another man from what he was: with lips sealed to pronounce GOD's pardoning mercy, and hands set apart, to consecrate and give CHRIST's body to his flock. Why has he never done it sooner? And has this been the case for the eighteen hundred years of the Christian Church, that no man as her minister, ventured on these services without this ordination? and was it the case for the four thousand years of the Patriarchal and Jewish Churches, that no man but a First-born son, or the Head of a family, or one of the tribe of Levi, offered up appointed sacrifice: and did even the LORD and Crown of the Priesthood, "glorify not *himself*" to that great office; [t] and yet, are not the Church and the Priesthood realities? Fables and fancies live not so long as this. What thus endures must be most mighty truth.

Look not then, on this solemn service, as a spectacle to be gazed on, but as a reality to be felt. A reality that goes thrilling to the Church's heart, making it leap for joy, at the sight of another Priestly Son. Then when your Bishop bids you pray for him, on whom his hands are to be laid, let not the silence that shall follow, [u] be a silence of the heart. He who is commended to your prayers, has on you, in that he is your Pastor, a double claim. For sad is that Pastor's lot whose people give him not their prayers. Withhold them not then from yours,—for if you now withhold them, when will you give them?—and his watchings as a Sentinel on Zion's walls shall all be cheerless; his heart shall faint and sink; his arm shall lose its nerve; and he shall bear about a weary, unshared load of care. But give them to him, Brethren, and his lonely watchings shall be cheered; his drooping heart be strengthened; his failing arm re-nerved; and he shall turn him to his "pastoral warfare," [v] determined that it shall only end, when death has come to relieve his watch, and laid him in his home of rest. The only home of rest that, this side heaven, the Christian Pastor can ever know.

My Reverend Brother, I am not here to-day to offer you either counsel or advice. That, they must do for both of us, who have tried their Priestly armor, in the strife for CHRIST and for His Church, longer than we have done. But I am here, as your brother in my years, in the best affections of my heart, and the holy bonds of CHRIST's blessed Ministry, to bid you welcome to its Priesthood, with all its glorious privileges, and all its fearful responsibilities. Higher honor, GOD hath not given to man, than to minister at the laver of Regeneration, and the Altar of CHRIST's Sacrifice; to offer His people's prayers, to speak His pardoning mercy, and declare His everlasting truth; to bear His comforts to the sick and fainting; and to commit to the trust of earth, the body of a faithful Saint, that has been nourished up for resurrection, by the Bread of Life. Nor is there, nor can there be, a more dreadful responsibility, than the possession of these high privileges brings. And yet, to both I welcome you, for both are the great gifts of GOD.

But, while here you stand to-day, to receive the earthly priesthood, as at some time or another all Priests in the Christian Church have stood, here, in an earthly Temple, and amid a small Assembly of the faithful, let me lead your thoughts onward with mine, to another Assembly, and another Temple, when the Priesthood received on earth, must be forever rendered back, to Him from whom it came. That Assembly, the mighty congregation who shall one day rise from earth and sea. That Temple, the universal one of GOD's great majesty, all radiant with the awful glory of CHRIST's second coming. Then shall come up before the Mediator's throne, all Priests of every Dispensation. With Adam shall the long line begin; and onward, through the Patriarchal Priesthood; onward, through the High Priests, Priests, and Levites of the Jewish dispensation: onward through all the threefold Priesthood of the Christian Church, shall it extend. Thither, to render up their trust, they all must come. Thither, we who encompass this altar to-day must come, to render ours. The most awful words of Scripture have declared, that on that day two sentences shall go forth upon the company of Priests there gathered. The one: "*Oh son of man, I set thee for a Watchman to the House of Israel, but thou wert faithless to thy trust; they who were committed to thee have perished through thy negligence; but their blood shall rest upon thy head forever.*" [w] The other: "*Thou hast taken heed to the flock over which the Holy Ghost hath made thee an overseer: thou hast fed the Church of God: and now they are thy hope, thy joy, and thy crown of rejoicing.*" [x]

My beloved Brother, may the GOD of mercy grant that, be your earthly Priesthood long or short, you may at that time stand before the LORD, with a heart as full of hope as you have here to-day. May He too grant that we who gather round you now, where invisibly the LORD is present, may then stand in His visible presence, sealed with the seal that makes us safe forever; [y] and bidden for a faithful service in His Church on earth, to the eternal banquet of His heavenly kingdom!

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a Lev. vii. 11—13: 28—35. Numbers xv. 3—12: xxviii. 7-29. I must here take the liberty to refer to a course of Sermons of my reverend friend Dr. Jarvis, on Sacrifice, yet in manuscript; but which, I trust, will not much longer be withheld from the Church.

b Deut. xxxiii. 10. Mal. ii. 7. Hosea iv. 6. So also Jehoshaphat sent out Levites to teach the people. II Chron. xvii. 7—9.

c See Jahn's Archaeology, § 371: Upham's Translation.

d Jahn ut supra.

e See Bishop Seabury's Sermons on the Eucharist.

f See Convocation Book. Lib. II. Chapters 1, 2, 3, 4.

"Enough the blood of victims flowed of old,
The shadowy types, and legal offerings;
Now higher ministries Thou Lord dost mould,
On which a holier shade Thy Priesthood flings."

g See again Convocation Book, Lib. II. p. 159—89 where the subject is fully opened. See also Hickes' "Christian Priesthood Asserted."

h Even Congregationalism or Independency holds thus much. See Mitchell's Guide, particularly Chapter VI.

i The only ground taken against this view, is, I believe that the name *Priest* is not in the New Testament given to the Christian Ministry. A parallel piece of reasoning to that which denies the Episcopacy, on the ground of the use of the name Bishop in the New Testament. We are concerned with things, not appellations. See however Hickes ut supra; for reasons why the name Priest is not used in the New Testament.

j Numbers iii. 12; viii. 18, 19.

k Malachi iii. 1, 4.

l See also, Isaiah lxvi. 19, 20, 21; Jeremiah xxxiii. 17 18, and Blayney's note; Deut. xxxiii. 9. A prophecy, which did not practically work, till the Christian Dispensation; Malachi i. 11, compared with the passage just cited. So the text itself, seems to imply a more lasting Priesthood than the Jewish.

m Matt. x. 1—5: Mark vi. 7; Luke ix. 1.

n Luke xxii. 19.

o Matt. xxviii. 18, 19, 20. John xx. 21, 23. See also, the existence of three orders in the Ministry proved during our Lord's abode on earth, in Bishop H. U. Onderdonk's Episcopacy Examined, p. 240, 245.

p See Palmer on the Church, Part I. c. viii.

q See Hickes' Christian Priesthood, Chap. II. § 5. Palmer on the Church, Part VI. Chap. III. Bingham, Book II. c. 20.

r Palmer, Part VI. c. II. Bingham Lib. II. c. 19. Bp. Taylor's "Clerus Domini."

s It is as unnecessary here to refer to any authorities, as from their multiplicity it is difficult. What is stated, is only the decision of the Church. Therefore it is done plainly.

t Heb. v. 5.

u See the Rubric.

v Keble's incomparable Stanzas on Ordination.

w Ezekiel xxxiii. 7, 8.

x Acts xx. 28. I Thes. ii. 19.

y Rev. vii. 3.

*From the London Church Intelligencer.*

## THE SCOTTISH AND ENGLISH CHURCHES—MR. DRUMMOND'S CASE.

Rev. Sir,—In the very just and pointed remarks on the conduct of the Rev. D. T. K. Drummond, in Edinburgh, which appear in your number of the 30th ult., and which, from accident, have only just come under my notice, you observe:—"The English and Scottish Churches are in *perfect* union and communion with each other." I wish to GOD I could think this to be actually the case. But, in my humble opinion, clerical intercommunion in the Churches never can be *perfect* and complete till something shall be done to convince the laity of Scotland that the Anglican and Irish Bishops, one and all, discountenance the idea of such an anomaly as the existence of a congregation calling itself a Congregation of the Church of England, in Scotland, and pretending to conform to the principles, and to be regulated by the discipline thereof; and how can this effectually be done but by the said Bishops publicly disclaiming any connexion with the pastors of the Independent Congregation? This disclaimer might, perhaps, be made by the issue of a concordat, declarative of the determination of the English and Irish Bishops not to license to a Curacy, or induct to a Benefice, any Clerk of their own ordination who had been exercising his ministry in Scotland, unless he previously produced the proper clerical testimonials from the clergy and Bishop in whose Diocese he had officiated. To some such measure as this the late Primate, Archbishop Sutton, was most decidedly favorable; and had it not been for some misunderstanding in regard to it that arose in the mind of the late Primus of the Scotch Church, Bishop Gleig, it would, in all probability, have been carried into effect in the year 1829.

There is every reason to believe that the present excellent Primate thinks well of the proposal, but some of the Bishops are reported to have taken alarm at those high mightinesses whom Mr. Drummond's friends have consulted—the LEGAL authorities—and to have the fear of *Quare Impedit* before their eyes. I do not pretend to be much of an ecclesiastical lawyer; but, after consulting various written authorities, and particularly Burn, I do not think that there is much ground for fear. In respect to insisting upon the condition for a license to a Curacy, I am sure there is none. With regard to the presentee to a benefice, the point does not, I own, seem equally clear. But thus much is certain—that all the Courts in the universe cannot compel a Bishop to accept a presentation, and induct, unless *sufficient* testimonials as to character and orthodoxy are first exhibited; and can the Civil Courts oblige him—where the regular clerical certificates could have been obtained but for the contumacy of the presenter,—to receive any other as *sufficient*? I should hardly imagine not.

You express a wish, in your remarks, in which you will be cordially joined by every honest and sound Churchman, namely, that the Bishop of Edinburgh may proceed *ecclesiastically* in this unfortunate business. From the Bishop's well-known integrity, uprightness, and mental firmness, there is little doubt but that such will be the case. Well, Sir! Then, after a solemn warning, and some little time allowed as a *locus penitentiæ*—this may, perhaps, have elapsed already, for I write in ignorance of the actual condition of things in Edinburgh—of which Mr. Drummond does not think proper to avail himself, the next step must be—the ordinary proceedings, *ecclesiastically*—to excommunicate both Mr. Drummond and those who adhere to him; who, before the schism—for a more palpable act of schism was never committed, not even in the Church of Corinth—professed themselves members, and were received and acknowledged as such in the Scotch Episcopal Church. For Mr. Drummond and his people must be wofully ignorant of all ecclesiastical rule and discipline, if they suppose that the *voluntary* separation of themselves is any barrier to the sentence of a formal excision of them by the Church; on the contrary, it is rendered the more necessary by their schismatical act. Suppose, then, all these melancholy, but necessary, proceedings to have taken place. What follows? Why, that the Bishop of Edinburgh must notify the sentence of excommunication to all the Churches, through their rulers, with whom the Scotch Church is in union—to the united Church of England and Ireland, among the rest. Now, imagine that in the course of time a lay patron—*the Lord Chancellor of the time being, for instance*—presents Mr. Drummond to a benefice in England, can an English Bishop be compelled to accept the presentation? You, Sir, will at once answer, No!! A parson who has been under sentence of excommunication for forty days, you will say, is disqualified from holding a cure of souls. Admitted. But here start up the LEGAL authorities, and endeavor to set aside the validity of the Scotch excommunication. If they succeed in this, is the English or Irish Bishop obliged to sustain the presentation? If he is, or if he does, then, I say, to talk of *perfect* union and communion between the Churches is an absurdity.

I remain, Sir, with respect, yours,
Dec. 10, 1842. H. H.

[We are very much of opinion that if the Lord Chancellor, for instance, were to nominate Mr. Drummond to a benefice in an English Diocese, that the Bishop of that Diocese would be subject to an action in law, if he were to refuse institution to Mr. Drummond, on account of his not being able to produce testimonials of—ecclesiastically speaking—his good conduct for the usual previous period. It is to be hoped, however, that this anomaly will be immediately remedied by an Act of Parliament, if such an Act be necessary. If Mr. Drummond should be excommunicated—as he now evidently must be—and his excommunication be signified—as of course it would be—to the English and Irish Bishops, and any one of those Bishops should afterwards receive him into his Diocese, that Bishop would himself be guilty of a schismatical act, and subject himself to excommunication. We trust, however, that nothing of this kind will deter the Bishop of Edinburgh from that straight line of conduct which he is now generally expected to pursue; and of which, if he do not pursue it, the consequences to our beloved Scottish sister will be of great importance, and soon felt by her from many English Catholics, who have hitherto envied her discipline as unshackled by State trammels. If the Bishop of Edinburgh faithfully perform his painful duty, the English Bishops will not attempt to render it of no effect, but will feel themselves compelled to take the step which may be requisite to render the communion of the two Churches as perfect, legally, as they now are ecclesiastically and spiritually. If the English Bishops do not support their Scottish brethren, schismatical meeting houses will be raising their mischievous heads in every Diocese of Scotland. And, on the same principle, Scottish or English Clergymen may, in English Dioceses, open meeting houses in connexion with the Church of Scotland, and bid defiance to the excommunications of the English Bishops, who could not expect support from the Scottish Bishops, if they should now refuse their support to them.]


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